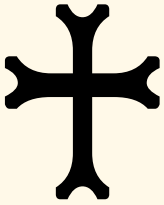
The Harmonized Gospel of

Jesus Christ



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Foreword

There can be little serious dispute that the most significant figure in Western history has been the person of Jesus of Nazareth. The modern calendar turns upon the approximate year of his birth. Masterworks of art have been created depicting him and his disciples. Great cathedrals and monuments have been erected in veneration of him. Empires have risen and fallen under the banner of the cross. Millions have been fed, clothed, housed, and cared for, and millions again put to the sword, the rack, or the pyre - all in his name. His story has spread to every tribe in every land upon every continent. At present, fully a third of the human species claims to put their faith in the name of Jesus, the resurrected Christ.

What we know of this Jesus comes to us almost entirely from the four canonical gospels: those of Matthew, Mark, Luke, and John, so named for their traditionally attributed authorship. While modern scholarship has all but dispelled these attestations, they remain so-called, these appellations serving just as well as any other, given their anonymous authorship and lack of any other title. From these four works, composed sometime in the mid-to-late first century, we receive the story of the familiar figure who was born in a manger, tempted by Satan in the wilderness; who kept the company of fishermen, tax collectors, and women of ill repute; who taught in parables, walked on water, forgave sins, made water into wine, healed the sick, raised the dead, died upon the cross, and was, himself, raised again before ascending into heaven.

However, despite the Bible - which contains the gospels - being the most widely printed and distributed book in history, seemingly few people are aware that this popular conception of Jesus' life and ministry is not to be found in its entirety in any single one of them. No single gospel contains all of the definitive elements of Jesus' story. Nor do the four gospels act as a continuous tetralogy, telling Jesus' story in four sequential volumes. Instead, what they comprise are essentially two distinct accounts: the narrative of the Synoptics - Matthew, Mark, and Luke - and that of John.

The Synoptic (a word meaning "seen together") narrative takes its basic structure from the Gospel of Mark. For most of the history of Christianity, Matthew was thought to be the first gospel composed, with Mark being a truncated digest. However, scholarly consensus is now that Mark was the earliest of the four, with Matthew and Luke using it as a scaffold on which to build their specific characterizations of Jesus: Matthew, presenting him as the new Moses and the fulfillment of the Jewish law, Luke as a more universal savior.

To Mark's narrative, both Matthew and Luke bring a wealth of new material - much of it highly similar between them - thought to be imported from some other, shared source, speculatively titled *Q*. If, indeed, this *Q* ever existed, it has been lost to history, but it is from this shared (hypothetical) *Q* material that we have most of the teachings of Jesus: the beatitudes, the Lord's prayer, the exhortation to "take

no thought for tomorrow," the command to love one's enemies, the instruction to remove the beam from one's own eye before criticizing the splinter in his brother's, the parable of the talents, the greater part of the woes unto the Pharisees. Matthew and Luke each insert this material in different places within Mark's narrative, with Matthew collecting the bulk of it in the famous Sermon on the Mount, while Luke scatters it largely at random throughout the story, with some discourses going on for several chapters with little sense of time or place.

Likewise, the two of them rearrange certain episodes of Mark. For example, Mark places Jesus' rejection at his hometown of Nazareth roughly a third of the way through his chronology, following the healing of the hæmorrhagic woman and the resuscitation of Jairus' daughter. Matthew has the episode take place immediately following Jesus delivering a collection of his parables, with Luke placing Jesus' rejection at his hometown of Nazareth immediately after his return from the wilderness, prompting Jesus to seek out followers. In Matthew and Mark, meanwhile, Jesus has already recruited them before returning to his hometown for a visit (though at what specific point in his ministry this happens differs between them as well).

Regardless of these differences, however, the Synoptics all largely present the same basic narrative, and are, more or less, easily reconcilable. Not so with John. John not only provides a slew of wholly unique episodes, but also leaves out most of the stories found in the Synoptics - to the point that the author himself appears obligated to apologize for the omissions, not once but twice.[1] Even when John covers some of the same episodes, his telling is sometimes so markedly different that the details are irreconcilable. For the purpose of illustration, consider the following two examples:

Following Jesus' baptism, Mark records that "*immediately* the Spirit driveth him into the wilderness. *And he was there in the wilderness forty days*" (emphasis mine). Contrast this with John, who writes, "Again *the next day after* John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, 'Behold the Lamb of God!' And the two disciples heard him speak, and they followed Jesus… One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, 'We have found the Messias,' (which is, being interpreted, 'the Christ')." Not only does this flatly contradict the timing established by Mark - with no mention at all of the temptation narrative in John - it also contradicts the Synoptics' account of Jesus' recruitment of Andrew and Peter, which has him calling them to follow him as they tend their nets by the shore of the Sea of Galilee. And - as if this all were not

1 **John 20:30-31:** And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God. **John 21:25:** And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

enough - in John, Jesus is not even baptized. Go on. Check it out. Jesus' baptism by John… is not in the Gospel of John.

For further illustration of the point, consider the fateful confrontation between Jesus and Judas in the Garden of Gethsemane. In the Synoptics, Judas infamously betrays Jesus with a kiss. In John, Jesus pointedly asks the soldiers being led by Judas whom they seek; when they state their quarry, he declares, "I am he," a self-identification that bowls the entire party over with its force. Both are powerful moments in their own way. Both serve their respective narratives. But they are manifestly *not* the same story.

Given the differences that exist among the gospels, there has, since the earliest days of Christianity, existed the impulse to attempt to reconcile these disparate accounts into a unified, coherent whole. The technical term for this pursuit is known as harmonization. The earliest recorded harmony was the *Diatessaron*, composed by Tatian of Adiabene sometime around 160-175 AD, though several others - too many to enumerate, frankly - have since been composed. Some of the more notable examples include Kurt Aland's 1982 Synopsis and, more recently, Jerry Peyton's 2015 Synthetic Harmony. However, an exhaustive examination of the most historically relevant specimens is beyond the scope of this project, not the least reason for which being that gospel harmonies, on the whole, have never really achieved any historical relevance.

Despite the obvious appeal of such works (there must be *some* reason people keep making them), the faithful have, by and large, appeared to prefer their gospels separate, picking and choosing among their several verses like the disciples ranging through the rows of corn, plucking at their leisure. One reason why no harmonization attempt has ever gained the popularity of the source material is that harmonization necessitates, at a minimum, that some alterations be made thereto. As I have illustrated earlier, the four gospels are, in several places, at odds with each other. To reconcile them, well, as the expression goes, "something's gotta give." You cannot tell a coherent tale in which Jesus, upon being baptized, immediately departs into the wilderness - and there remains for forty days - but also comes to John, is *not* baptized, then shows up again the next day. You cannot show Andrew and Peter becoming his disciples there upon the banks of the river Jordan, then once again on the seaside in Capernaum. At least, one cannot do so without descriptive gymnastics so contrived that it beggars all credibility and patience. Decisions must also be made as to how to arrange the sequence of events - something upon which none of the gospels agree. And when the least jot or tittle of the gospels is treated as sacrosanct and inviolable, to entertain the thought of altering them, even in the smallest degree - indeed, the simple recognition that there might be *cause* to alter them - is, to many, an uneasy notion at best and anathema at worst.

Then there is the fact that, to put it bluntly, the vast majority of those interested in the gospels - especially those who would claim to hold them in the highest regard - have never read them straight through, let alone compared them. Indeed, for most of Christianity's history, the majority of devotees *could* not read

them - could not, in fact, read *at all.* For these acolytes, the Gospel was communicated through selected readings in congregational gatherings and through artwork and iconography depicting scenes taken from the gospels. In truth, reading has never been a popular preoccupation among the greater part of humanity, and the vast majority of our species has generally tolerated it with the same begrudging sufferance as cats do water. Little exception has ever been made, even for holy books.

More's the pity, really, because within the pages of the gospels is one of the most fascinating, genuinely compelling stories ever composed. There is something undeniably moving about the story of a humble carpenter's son from a provincial backwater who spoke of love, sacrifice, humility, compassion, and, above all, hope. Hope that love is stronger than hate. That the wicked and powerful will one day be judged, the meek and lowly comforted and exalted. That death is not the final word, and that the creator of this world cherishes all who inhabit it, from the smallest sparrow to the most ignominious wretch. There is a reason why this story has captured the imagination of the entire world; why, as the Roman philosopher Celsus dismissively described it, "a religion for women, children, and slaves" has gone on to become the most widely held belief system in history. It is in appreciation of and with deepest affection for this wonderful story that I have undertaken to compose my own harmony.

My guiding principle in this project has not been to treat the four gospels as, well, gospel, but rather as literature. Thus, in attempting to harmonize them, I have not concerned myself with trying to divine what *really* happened (an impossible task at any rate), but instead with what creates the most compelling story. With this as my North Star (or would it be my East Star, in this case?), I have allowed myself several liberties that most other harmonizers would quail to take.

The first is that I have not been shy in moving about the chronology where it suits my purpose, rearranging, consolidating, or even eliminating. Perhaps there is some deep spiritual truth to be found in there being two separate, miraculous dinners - one of five thousand-plus souls, another of four thousand and change - which play out nearly identically and to which the disciples respond in exactly the same way, with no acknowledgment at all of the previous instantiation. From a literary perspective however, the repetition adds virtually nothing, and so I have omitted the latter episode. In this, I count myself in good company, as Luke and John apparently saw fit to do the same. Similarly, several harmonizers have attempted to resolve John's placement of the temple cleansing near the start of Jesus' ministry, while the Synoptics place it in his final week, by depicting these as two distinct events - which just so happen to be near perfect echoes of each other. For my part, I find it far more economical simply to go with the majority here and put it at the end. And as for Matthew and Luke's genealogies, well, let's be honest, friends - they add nothing to the story, they don't match, and everyone skips them anyway. They're still there in the original text if you want to read them and puzzle out Jesus' family tree, but they exist outside the scope of this endeavor.

In general, I have accorded Mark priority in determining the sequence of events. His gospel was first, so I consider this only fair. Plus, his narrative just has a particular flow. This is, however, only a general priority, and I do not adhere to it slavishly. For example, I side with Matthew in having the withering of the fig tree following immediately upon Jesus' cursing it. It just makes for a tighter flow.

Like Matthew, I have also collected much of the *Q* sayings in one sermon upon the mount. It is simply too iconic a scene to leave out. However, I have somewhat split the difference between Matthew and Luke's approaches here by having some of this material moved where it resonates with what is going on with the action of the narrative. Thus, the injunction to "judge not" is moved proximal to the *pericope adulteræ* (the incident of the woman taken in adultery). Speaking of adultery, I have split Jesus' teachings thereon between the Sermon on the Mount and the confrontation with the Sadducees rather than having Jesus equate divorce with adultery twice, as he does in Matthew 5 and 19. For the Lord's Prayer, well, I'll let my reader discover for themselves where I've situated it. If I may be indulged some measure of satisfaction in my own arrangement, I am particularly pleased with where I've thought to insert it. I think it beautifully frames the petition.

I have given very little, if any, deference to John's ordering of things. John is less a chronicle of Jesus' life as a handful of showcase miracles that serve to give occasion to a lengthy discourse in which Jesus declares that he is the Son of God and that salvation comes through believing this proposition. As such, its material is highly repetitive and largely transplantable from one place to the next. In illustration of this, consider all the times that John has Jesus say that all that he does is at his Father's direction:

John 5:17 My Father worketh hitherto, and I work.
John 5:16b The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.
John 5:19b The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.
John 9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
John 10:25b The works that I do in my Father's name, they bear witness of me.
John 12:49 I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.
John 14:10b The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

These can be placed pretty much anywhere in John's gospel without perturbing its message. Moreover, Jesus' speeches in John do not possess any sort of deliberate progression, instead typically cycling between some variant of:

- Claiming divine sonship
- Claiming that everything he does is at the behest of his heavenly father

- Urging others to believe in him, claiming that such is the key to eternal life
- Excoriating unbelief

Thus, I have, in essence, treated John as another *Q*, moving its sayings about where I feel them most impactful. While John's *structure* may not exactly be iconic, individual moments from it - the turning of water into wine, the raising of Lazarus, the *pericope adulteræ* (itself not original to John, ironically enough), the washing of the disciples' feet - absolutely are. Many of its sayings are among the most memorable, repeated, and cherished of Jesus' reported sayings, and no gospel harmony would be truly complete without them.

In some places of this harmony, I have run into the inevitable issue of what to do when accounts of certain events conflict. Well appreciated examples include the two different accounts of the nativity, the specific circumstances of Peter's denial of Jesus, Jesus' trial before Pontius Pilate, the crucifixion, and the resurrection. In reconciling these, I have striven to be as inclusive as possible, only suppressing one account or another (such as the above examples mentioned about John) when it absolutely cannot be made to fit with the other accounts.

In addition to these decisions on what to cut and/or minimize, I have also made a few substantial additions to the original text. The bulk of these annexes consist of two substantial sections: one, an enlargement upon the temptation in the wilderness adapted from John Milton's lesser work of genius, *Paradise Regained*; and the other, the famous Harrowing of Hell, a story not recorded in the canonical books of the New Testament, instead appearing as an episode in the deuterocanonical gospel of Nicodemus. My rationale for so doing is, once again, dictated by consideration to narrative and drama. Jesus' expanded discourse with Satan in *Paradise Regained* is brilliant, and, in my opinion, greatly enriches the episode. The Harrowing of Hell, while not in the Bible, is such an iconic part of popular imagination that it is essentially unofficial canon. Within this account, I have given Satan a final soliloquy to allow the arch-fiend one last moment of self-congratulatory grand-standing before being hoisted on his own petard. The moment serves, in my estimation, to make the devil's long-overdue comeuppance feel all the more satisfying. Together, the expanded temptation and harrowing neatly bookend Jesus' mission, with Satan directly confronting him in the wilderness, and then Jesus, following his death, invading Satan's domain and freeing the captives from his clutches, toppling his empire of evil.

Besides these two large interpolations, I have made a few small ones from elsewhere in scripture. Readers can hardly miss the inclusion of Isaiah 53's Suffering Servant passage as a prophetic epigraph to the text. I have capped off the Parable of the Pharisee and the Tax Collector with the famous excerpt from James 4:6, "God resisteth the proud, but giveth grace unto the humble," itself a Hellenized paraphrase of Proverbs 3:34. Finally, I have inserted Paul's admonition to the Corinthians about their abuses of Communion found in I Corinthians 11:28-19 to the Lord's Supper itself - for what purpose, and to what effect, I shall allow my reader to discover for themselves.

One final set of alterations I feel bear special mention: I have systematically excised John's use of the term "the Jews", where used as a polemical invective, instead substituting more specific labels of "the Pharisees," "the elders," "the chief priests," *etc.* It is well appreciated that John's gospel has provided theological cover for millennia of anti-semitic demonization, ostracism, pogroms, and purges. No honest accounting of Christianity can overlook this element from John. It cannot be argued in good faith that this hateful ugliness is not part of *real* Christianity. It is deeply embedded in its tradition, has been a part of its story since nearly the beginning. But it is a part that I consciously reject. I thrust it from me like the poisoned cup that it is. It has no place in the story I wish to tell - in the story that *I* cherish.

In selecting a translation, I have chosen the King James Version. This, too, has been driven by literary merit, for, in terms of majesty of prose, the King James is simply unequalled. As the English hymnwriter and theologian Frederick William Faber wrote, "It lives on the ear, like music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego." Though the King James has, in recent decades, begun to lose some of the preeminence it formerly enjoyed - being supplanted amongst the laity by more accessible, modern translations such as the New International Version, and among scholars by more accurate translations such as the New Revised Standard Version - for the poet and the lover of literature, there is no substitute for the King James. To its verses, I have made minimal adjustments, mostly in service of standardizing punctuation (quotation marks were not a thing at the time of the King James' publication, and colons were used almost more frequently than periods) and maintaining consistency in verb tense, which, in all four gospels, jumps freely between present and past tense with no rhyme or reason. However, all the lovely archaicisms of expression and verbiage, I have affectionately retained.

And so, without further prelude, I invite the reader who has thus far patiently endured my explanation of this project to read on, enjoying, to whatever extent they can, the fruits of my labor. Mayhaps they may find in this arrangement a fresh perspective on the story of Jesus Christ. Before setting off, however, it may be reasonably inquired just what qualifies me to undertake a project such as this? Who am I to set my hand at rearranging some of the most sacred texts in history? To which, I humbly answer: no one. I do not possess a doctorate of divinity, or, indeed, any formal training in religion, philosophy, ancient literature, history, Middle Eastern studies, Biblical scholarship, or any even remotely relevant field. I am an ex-evangelical atheist with an appreciation for mythic literature, and whose Biblical education largely consists of sermons I heard as a child, my own personal reading, and listening to Religion for Breakfast, Esoterica, Dan MacClellan, and the Misquoting Jesus podcast. There is nothing authoritative about this. It is simply my own honest, personal engagement with the gospels. Like the woman who washed Jesus' feet, I have done what I could. Here, I plant my tree. Let it be known by whatever fruit it bears, good or ill.

He shall grow up before the LORD as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief. And we hid as it were our faces from him. He was despised, and we esteemed him not.

All we like sheep have gone astray. We have turned every one to his own way; but he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him. He hath put him to grief, and the LORD hath laid on him the iniquity of us all. He bare the sin of many, and made intercession for the transgressors. He was oppressed, and he was afflicted, yet he opened not his mouth. He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment. And who shall declare his generation? For he was cut off out of the land of the living. For the transgression of my people was he stricken. And he was numbered with the transgressors, and he made his grave with the wicked and with the rich in his death.

Surely he hath borne our griefs, and carried our sorrows. Yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed.

When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death.

- The Prophet Isaiah

Prologos

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

In him was life, and the life was the light of men. That was the true Light, which lighteth every man that cometh into the world. And the light shineth in darkness, and the darkness comprehended it not.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

The beginning of the gospel of Jesus Christ…

Chapter I

The Nativity

The Birth of John the Baptist Foretold

There was in the days of Herod the Great, the king of Judæa, a certain priest named Zacharias, of the course of Abiah; and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the LORD blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

And it came to pass, that while Zacharias executed the priest's office before God, which was to burn incense when he went into the temple of the LORD, and the whole multitude of the people were praying without, there appeared unto him an angel of the LORD standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him.

But the angel said unto him, "Fear not, Zacharias, for thy prayer is heard. Thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. Thou shalt have joy and gladness, and many shall rejoice at his birth. He shall be great in the sight of the LORD, and shall drink neither wine nor strong drink. He shall be filled with the Holy Ghost, even from his mother's womb. Many of the children of Israel shall he turn to the LORD their God. He shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the LORD."

And Zacharias said unto the angel, "Whereby shall I know this? For I am an old man, and my wife well stricken in years."

And the angel answering said unto him, "I am Gabriel, that stands in the presence of God; and I am sent to speak unto thee, and to shew thee these glad tidings. Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple, for he beckoned unto them, and remained speechless.

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, "Thus hath the LORD dealt with me in the days wherein he looked on me, to take away my reproach among men."

The Birth of Jesus Foretold

And in the sixth month, the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, "Hail, thou that art highly favoured, the LORD is with thee. Blessed art thou among women."

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, "Fear not, Mary, for thou hast found favour with God. Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name 'Jesus.' He shall be great, and shall be called the Son of the Highest. The LORD God shall give unto him the throne of his father David. He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Then said Mary unto the angel, "How shall this be, seeing I know not any man?"

And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God, nothing shall be impossible."

And Mary said, "Behold the handmaid of the LORD; be it unto me according to thy word." And the angel departed from her.

Mary Visits Elizabeth

And Mary arose in those days, and went into the hill country with haste, into a city of Judah, and entered into the house of Zacharias, and saluted Elisabeth.

And it came to pass that, when Elisabeth heard the salutation of Mary, the babe leapt in her womb; and Elisabeth was filled with the Holy Ghost. And she spake out with a loud voice, and said, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my LORD should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leapt in my womb for joy. Blessed is she that believed, for there shall be a performance of those things which were told her from the LORD."

And Mary said, "My soul doth magnify the LORD, and my spirit hath rejoiced in God my Saviour. For he that is mighty hath done to me great things; and holy is his name. He hath regarded the low estate of his handmaiden, and from henceforth shall all generations call me blessed. And his mercy is on them that fear him from generation to generation. He hath holpen his servant Israel, in remembrance of his mercy, as he spake to our fathers, to Abraham, and to his seed for ever."

And Mary abode with her about three months, and returned to her own house.

Joseph Learns of Mary's Pregnancy

Now when Mary returned unto Joseph, she was found to be with child. Then Joseph, being a just man, and not willing to make her a publick example, was minded to put her away privily.

But, while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name 'Jesus.' He shall save his people from their sins."

Then Joseph, being raised from sleep, did as the angel of the LORD had bidden him, and took unto him his wife, and knew her not till she had brought forth her firstborn son, whom they would call Jesus.

The Birth of John the Baptist

Now Elisabeth's full time came that she should be delivered, and she brought forth a son. And her neighbours and her cousins heard how the LORD had shewed great mercy upon her, and they rejoiced with her. And it came to pass, that on the eighth day, as they came to circumcise the child, that they called him Zacharias, after the name of his father. And his mother answered and said, "Not so; but he shall be called John."

And they said unto her, "There is none of thy kindred that is called by this name." And they made signs to his father, how he would have him called.

And he asked for a writing table, and wrote, saying, "His name is John." And they marvelled all.

And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them, and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard them laid them up in their hearts, saying, "What manner of child shall this be!" And the hand of the LORD was with him; the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

The Birth of Jesus

And it came to pass in those days, when Cyrenius was governor of Syria, that there went out a decree from Cæsar Augustus that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph, because he was of the house and lineage of David, went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem, to be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

The Shepherds and the Angels

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the LORD came upon them, and the glory of the LORD shone round about them, and they were sore afraid.

And the angel said unto them, “Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the LORD. Ye shall find the babe wrapped in swaddling clothes, lying in a manger.”

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, “Glory to God in the highest; peace on earth, good will toward men.”

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, “Let us now go even unto Bethlehem, and see this thing which is come to pass, which the LORD hath made known unto us.” And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Jesus is Presented in the Temple

Now when eight days had passed since the birth of the child, his parents brought him to Jerusalem, to present him to the LORD (for, as it is written in the law of the LORD, “Every male that openeth the womb shall be called holy to the LORD”), and to offer a sacrifice according to that which is said in the law of the LORD, a pair of turtledoves, or two young pigeons.

Now there was a man in Jerusalem, whose name was Simeon - a just man and devout, waiting for the consolation of Israel - unto whom it had been revealed unto him by the Holy Ghost that he should not see death until he had seen the LORD’s Christ. And he came led by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, Simeon took him up in his arms, and blessed God, and said, “LORD, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel.” And Joseph and his mother marvelled at those things which were spoken of him.

And Simeon blessed them, and said unto Mary his mother, “Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against (yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed.”

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with an husband seven years from her virginity, and was now a widow of about fourscore and four years. She

departed not from the temple, but served God with fastings and prayers night and day. And she, coming in that instant, gave thanks likewise unto the LORD, and spake of him to all them that looked for redemption in Jerusalem.

And after all these things, Mary and Joseph and Jesus abode there in Bethlehem.

The Visit of the Magi

Now about the time of Jesus' birth, there appeared a star in the east. And this star was seen by three wise men; and they journeyed from their land, following the star, believing that it should show them the way to the Messiah, who, it was prophesied, would come to take away the sins of the world. And the wise men came unto Judæa, and they appeared before Herod the king, saying, "Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him."

When Herod the Great had heard these things, he was troubled, and all his court with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, "In Bethlehem of Judæa; for thus it is written by the prophet: 'And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor, that shall rule my people Israel.'"

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And they answered him that it had been about two years.

And he sent them to Bethlehem, and said, "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him. And when they had opened their treasures, they presented unto him gifts: gold, frankincense, and myrrh. And, being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The Escape to Egypt

When they were departed, behold, the angel of the LORD appeared to Joseph in a dream, saying, "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him."

When he arose, he took the young child and his mother by night, and departed into Egypt, and remained there until the death of Herod. Thus it was

fulfilled that which was spoken of the LORD by the prophet, saying, “Out of Egypt have I called my son.”

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, “In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.”

The Return from Egypt

But when Herod was dead, behold, an angel of the LORD appeared in a dream to Joseph in Egypt, saying, “Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child’s life.”

And Joseph arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Herod Archelaus did reign in Judæa in the stead of his father, he was afraid to go thither. Notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee, and returned to their own city of Nazareth, that it might be fulfilled that which was spoken by the prophets, “He shall be called a Nazarene.” And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

The Boy Jesus in the Temple

Now Jesus’ parents went to Jerusalem every year at the feast of the passover. When he was twelve years old, they went up to Jerusalem after the custom of the feast; and when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day’s journey and sought him among their kinsfolk and acquaintances.

And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed.

And his mother said unto him, “Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.”

And he said unto them, “How is it that ye sought me? Wist ye not that I must be about my Father’s business?” And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart, and said to him apart, “High are thy thoughts, O Son. Nourish them, and let them soar. By matchless deeds express thy matchless Father. For know that thou art no son of mortal man.

Though men esteem thee low of parentage, thy Father is the eternal king who rules all heaven and earth, angels and sons of men." And Jesus increased in wisdom and stature, and in favour with God and man.

Chapter II

The Temptation

The Proclamation of John the Baptist

Now in the fifteenth year of the reign of Cæsar Tiberius, Pontius Pilate being governor of Judæa, Herod Antipas being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis; in those days came John the Baptist, preaching in the wilderness of Judæa, saying, “Repent ye, for the kingdom of heaven is at hand.”

And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, “O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. And think not to say within yourselves, ‘We have Abraham to our father;’ for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees. Therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.”

And the people asked him, saying, “What shall we do then?”

He answereth and said unto them, “He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.”

Then came also publicans to be baptized and said unto him, “Master, what shall we do?”

And he said unto them, “Exact no more than that which is appointed you.”

And the soldiers likewise demanded of him, saying, “And what shall we do?”

And he said unto them, “Do violence to no man, neither accuse any falsely; and be content with your wages.”

And as the people were in expectation, all men mused in their hearts of John, whether he were the Christ, or not. But John confessed, “I am not the Christ.”

Then said they unto him, “Then who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?”

He said, “I am the voice of one crying in the wilderness, ‘Prepare ye the way of the Lord; make straight his paths,’ as said the prophet Isaiah.”

And they which were sent were of the Pharisees asked him, and said unto him, “Why baptize you then, if you be not that Christ?”

And John answered them, saying unto all, “I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire. His fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his

garner; but the chaff he will burn with fire unquenchable." And many other things in his exhortation preached he unto the people.

The Baptism of Jesus

Now the next day, when all the people were baptized, it came to pass, that Jesus came from Nazareth of Galilee to Jordan unto John. And John bare witness of him, and cried, saying, "Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I spake, 'He that cometh after me is preferred before me;' for he *was* before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water."

And Jesus came to be baptized of him also. But John forbad him, saying, "I have need to be baptized of thee, and comest thou to me?"

And Jesus answering said unto him, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." And so John suffered him.

And Jesus, when he was baptized, went up straightway out of the water. And, lo, the heavens were opened, and the Spirit of God descended in a bodily shape like a dove, and lighted upon him; and there came a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased."

The Temptation in the Wilderness

And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness. And he still on was led, but with such thoughts accompanied of things past and to come lodged in his breast, as well might recommend such solitude before choicest society. Full forty days he wandered, on hill sometimes, anon in shady vale, each night under the covert of some ancient oak or cedar, to defend him from the dew, or harboured in a cave. Among the wild beasts, they at his sight grew mild, and harmed him neither by sleep or waking. His walk the fiery serpent fled, and the lion glared aloof. Nor tasted he human food. And when he had fasted forty days and forty nights, he was afterward an hungred, and to himself thus said:

"Where will this end? Forty days have I passed, wandering this woody maze, and human food not tasted. My fast to virtue I impute not, nor count part of what I suffer here. If nature need not, or if God support nature without repast though needing, what praise is it to endure? But now feel I hunger, which declares nature hath need of what she asks. Yet God can satisfy that need some other way, though hunger still remain. So it remains without this body's wasting. I content me, and from the sting of famine fear no harm, nor mind it, fed with better thoughts, hungering more to do my Father's will."

Then spread forth over the heavens a great cloud of darkness, rent with lightnings and thunderings; and a wind blew; yet through the darkness shon still a ray from heaven, which gave light unto his steps. Then anon came an aged man in rural weeds, going, as it seemed, to gather unto him some wayward lamb or withered sticks, which might serve against a winter's day. With curious eye the stranger perused Jesus, then said unto him:

“Sir, what ill chance hath brought thee to this place, so far from path or road of men, who pass in troop or caravan? For singly hath none ever come who dropped not here his carcase, pined with hunger and with drought.”

To whom Jesus replied, “He who brought me hither shall bring me hence; no other guide I seek.”

“By miracle he may,” replied the swain, “What other way I see not, for we who dwell here are to much misery and hardship born, to live on tough roots and stubs, to thirst inured more than the camel, and to drink go far. I ask the rather, and the more admire, for that to me thou seemest the man, whom late our new baptizing prophet at the river Jordan honoured so, and called thee Son of God. I saw and heard, for we who dwell this wild, constrained by want, sometimes come forth to town or village nigh (though nighest is yet far) where ought we hear, and curious are to hear, what happens new. Fame also finds us out.

“But much more wonder that the Son of God in this wild solitude so long should bide of all things destitute, and - well I know - not without hunger. But if thou indeed be the Son of God, command therefore that out of these hard stones be made thee bread. So shalt thou save thyself and us relieve with food, whereof we wretched seldom taste.”

But Jesus replied, “Thinkest thou such force in bread? Is it not written: ‘Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God?’ Our fathers were in this very wilderness sustained with manna from heaven. In the mount, Moses was forty days, and he neither ate nor drank; and forty days Elijah, without food, wandered this barren waste. The same I now.”

“As thou sayest,” returned the man. “Indeed, others of some note, as story tells, have trod this wilderness and have found providence. But none hath had regard of thee these forty days, forty and more deserted here indeed.”

To whom thus Jesus: “What concludest thou hence? They all had need; I as thou seest, have none. But I discern thee other than thou seemest. Plain thou now appearest: that evil one, Satan, forever damned. Why dost thou then suggest to me distrust, knowing who I am, as I know who thou art?”

Whom thus answered the archfiend, now undisguised, “‘Tis true. I am that spirit unfortunate, who, leagued with millions more in rash revolt, kept not my happy station, but was driven with them from bliss to the bottomless deep. Yet to that hideous place am I not so confined, but that oft, leaving my dolorous prison, I enjoy large liberty to round this globe of Earth, or range in the air.

“Neither from the heaven of heavens hath God excluded my resort sometimes. I came among the sons of God, when he gave up into my hands Job to prove him and illustrate his high worth. And when, to all his angels he proposed to draw the proud King Ahab into fraud, that he might fall in Ramoth, they demurring, I undertook that office, and the tongues of all his flattering prophets glibbed with lies to his destruction, as I had in charge; for what he bids, I do.”

To whom Jesus sternly thus replied, “Wilt thou impute to obedience what thy fear extorts or pleasure to do ill excites? What but thy malice moved thee to misdeem of righteous Job, then cruelly to afflict him with all inflictions? The other

service was thy chosen task, to be a liar in four hundred mouths; for lying is thy sustenance, thy food. Yet thou pretendest to truth.

"Thou boastest release from hell and leave to come into the heaven of heavens. Thou comest indeed: as a poor, miserable, captive thrall comes to the place where he before had sat among the prime in splendour, now deposed, ejected, emptied, gazed, unpitied, shunned; a spectacle of ruin or of scorn to all the host of heaven. That happy place imparts to thee no happiness, no joy, but rather inflames thy torment, representing lost bliss, to thee no more communicable, never more in hell than when in heaven."

Then Satan with injured pride returned, "And what of thee? Thou art proclaimed Son of God; is this wasteland then to be thine inheritance? Shall thy prophesized kingdom without end also be without inhabitant? Wilt thou take unto thee the beasts of the field and the fowls of the air for thy subjects? All thy heart is set on high designs, high actions; but wherewith to be achieved? Great acts require great means of enterprise. Thou art unknown, unfriended, low of birth, a carpenter thy father known, thyself bred up in poverty and straits at home, lost in a desert here and hunger-bit.

"Which way or from what hope dost thou aspire to greatness? From whence doth thou derive thy authority? What followers, what retinue canst thou gain, or at thy heels the dizzy multitude, longer than thou canst feed them on thy cost?

"Why move thy feet so slow to what is best, happiest both to thyself and all the world, that thou who worthiest art shouldst be their king? Thinkest thou to regain thy right by sitting still or thus retiring? Thy kingdom, though foretold by prophet or by angel, unless thou endeavour, as thy father David did, thou never shalt obtain. Prediction still, in all things, and all men, supposes means. Without means used, what it predicts revokes. Perhaps thou lingerest, in deep thoughts detained, of the enterprise so hazardous and high, perhaps too much for thee."

To whom thus Jesus patiently replied, "My time is not yet come. As it is written: 'To every thing there is a season, and a time to every purpose under heaven.' All things are best fulfilled in their due time. If of my reign prophetic writ hath told, that it shall never end, so too hath the Father in his purpose decreed when it shall begin - he in whose hand all times and seasons roll. What if he hath decreed that I shall first be tried in humble state, and things adverse, by tribulations and suffering, quietly expecting without distrust or doubt, that thereby I may prove what I can suffer? Who best can suffer, best can do; best reign, who first well hath obeyed. Just trial then this, ere I merit my exaltation without change or end.

"But when that hour arrives, think not thou to find me slack, on my part aught endeavouring. When my season comes to sit on David's throne, it shall be like a tree spreading and over-shadowing all the earth, or as a stone that shall to pieces dash all monarchies besides throughout the world, and of my kingdom truly there shall be no end. Means there shall be to this, but what these means is not for thee to know, nor me to tell.

“But wherefore art thou so eager that I begin my everlasting kingdom? That time for thee were better farthest off. Knowest thou not that my rising is thy fall, and my promotion will be thy destruction?”

To whom the tempter, inwardly wracked, replied, “Let that come when it comes. All hope is lost of my reception into grace; what worse? For where no hope is left, is left no fear. But mayhaps my denounced fall is yet far off. Of the Messiah I have heard foretold by all the prophets in ages past. Forewarned of he who would bruise my head, I sought out my fatal enemy, to understand who and what he is; his wisdom, power, intent, by parl, composition, truce, or league to win him, or win from him what I can. But of that foretold foe, I have found here no sure sign.

“No miracles have I seen from thee, my proffered test to prove thy strength demurred; nor do any followers attend thee. Though ‘Son of God’ declared, in what degree or meaning thou art so called is yet in doubt, for that title bears no single sense. All men are sons of God. The Son of God I also am, or was; and if was, I am; the relation stands.

“Yet thee I thought in some respect far higher so declared: virgin born, thy birth announced by Gabriel and of the angelic song in Bethlehem field, and at the river Jordan pronounced beloved Son by the voice from heaven. Thenceforth I thought thee worth my nearer view and narrower scrutiny; but I feel my vigilance hath been undue. Nought so far assures me that thou art indeed he who is prophesied to be mine undoing. I came seeking a vanquisher, and have found rather a vagabond. Therefore to know what more thou art than man, another method I must now begin.”

So saying he caught him up, and bore through the air sublime, over the wilderness and over the plain; till underneath them fair Jerusalem, the holy city, lifted high her towers, and higher yet the glorious temple reared her pile, far off appearing like a mount of Alabaster, topped with golden spires. There on the highest pinnacle he set him, and added thus in scorn:

“There stand, if thou canst; for to stand upright will ask thee skill. I to thy professed father’s house have brought thee, and highest placed. Now prove thee thy progeny. If thou be the Son of God, cast thyself down, for it is written, ‘He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.’”

Jesus said unto him, “It is written again, ‘Thou shalt not tempt the LORD thy God.’”

Then the devil, howling with denied rage, carried him in a whirlwind up into an exceeding high mountain, and there shewed him all the kingdoms of the world in a moment of time: fertile fields and pastures with herds thronged; rivers and forests; huge cities and high towers, that well might seem the seats of mightiest monarchs. Imperial cities, with towers and temples proudly elevated on many a hill, with palaces adorned, porches and theatres, baths, aqueducts, statues, trophies, gardens and groves, he presented to his eyes, and said unto him, “Well have we speeded, and over hill and dale, forest and field, temples and towers, cut

shorter many a league. Hear now, and mark to what end I have brought thee hither and shewn all this fair sight.

"Thy kingdom, though foretold by prophet or by angel, unless thou endeavour, as thy father David did, thou never shalt obtain. Aim therefore at no less than all the world. Aim at the highest, for without the highest attained, will be for thee no sitting, or not long, on David's throne, be prophesied what will. For how couldst thou hope long to enjoy it quiet and secure, beset as it is by enemies on all sides? This offer sets before thee to deliver thy brethren, Israel's sons, scattered and subjugated to the powers of this world. And with my help thou mayest. All these things will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will I give it. If thou therefore wilt fall down and worship me, all shall be thine."

Then said Jesus unto him, "I never liked thy talk; thy offers less. Now both I abhor, since thou hast dared to utter the abominable terms, impious condition; for it is written first among all other commandments: 'Thou shalt worship the LORD thy God, and him only shalt serve.' How darest thou to the Son of God propound to worship thee accursed, now more accursed for this attempt bolder than that on Eve, and more blasphemous? Which expect to rue.

"The kingdoms of the world to thee were given, permitted rather, and by thee usurped; other donation none thou canst produce. If given, by whom but by the King of kings, God over all supreme? If given to thee, by thee how fairly is the giver now repaid? But gratitude in thee is lost long since. Art thou so void of fear or shame as to offer to the Son of God that which is his own, on such abhorred pact, that I should fall down and worship thee as God? Get thee behind me, Satan."

Then Satan, with amazement smitten and with dread and anguish struck, fell, as before he fell, and departed from him. Thus were fulfilled the words of the prophet Isaiah, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. All nations before him are as nothing; and they are counted to him less than nothing, and vanity."

And, behold, an assembly of angels on full sail of wing flew nigh, who on their plumy vans received him soft from his uneasy station, and upbore as on a floating couch through the blithe air. Then they in a flowery valley set him down on a green bank, and set before him spread a table of celestial food divine, fruits fetched from the tree of life, and from the fount of life ambrosial drink, that soon refreshed him. And as he fed, angelic choirs sang heavenly anthems of his victory over temptation and the tempter proud.

Chapter III

The Calling

Jesus Calls the First Disciples

And Jesus returned in the power of the Spirit into Galilee, and came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthali, that it might be fulfilled which was spoken by the prophet Isaiah, saying: “In the land of Zebulun and the land of Naphtali, toward the sea, beyond Jordan, in Galilee of the nations, the people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined.”

And he began to preach, and to say, “Repent, for the kingdom of heaven is at hand.” And it came to pass, as he stood by the lake of Gennesaret, and the people pressed upon him to hear the word of God, that he saw two ships standing by the lake: one, belonging to Simon and his brother Andrew, the sons of Jonah; and the other to their partners, James and John, the sons of Zebedee. But the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon’s.

And Andrew, which had been among them that had stood there when John had baptized Jesus, said unto his brother, “This is the Messiah, of whom John the Baptist spoke.” And Jesus prayed them that they would thrust out a little from the land; and they did so.

And so Jesus sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, “Launch out into the deep, and let down your nets for a draught.”

And Simon answering said unto him, “Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word, I will let down the net.”

And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners, James and John, the sons of Zebedee, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

When Simon saw it, he fell down at Jesus’ knees, saying, “Depart from me; for I am a sinful man, O Lord.” For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James and John, the sons of Zebedee.

And Jesus said unto Simon, “Thou art Simon, the son of Jonah; but henceforth thou shalt be called ‘Peter’” (which is by interpretation, “a stone”). “Fear not; follow me, and I will make you fishers of men.” And when they had brought their ships to land, they forsook all, and followed him.

Jesus Calls Philip and Bartholomew

The following day did Jesus go forth into Galilee, and there found Philip, and said unto him, "Follow me." Now Philip was of Bethsaida, the same city as Andrew and Peter. Philip found Bartholomew, and said unto him, "We have found him, of whom Moses in the law and the prophets did write: Jesus of Nazareth, the son of Joseph."

And Bartholomew said unto him, "Can there any good thing come out of Nazareth?"

Philip said unto him, "Come and see."

Jesus saw Bartholomew coming to him, and said of him, "Behold an Israelite indeed, in whom is no guile!"

Bartholomew said unto him, "Whence knowest thou me?"

Jesus answered and said unto him, "Before that Philip called thee, when thou wast under the fig tree, I saw thee."

Bartholomew answered and said unto him, "Rabbi, thou art the Son of God. Thou art the King of Israel."

Jesus answered and said unto him, "Because I said unto thee, 'I saw thee under the fig tree,' believest thou? Verily, I say unto you: that thou shalt see greater things than these. Hereafter shall ye see heaven open, and the angels of God ascending and descending upon the Son of man."

The Call of Matthew

And as he passed by, he saw a publican, named Matthew the son of Alphæus, sitting at the receipt of custom; and said unto him, "Follow me." And Matthew arose, left all, and followed him.

And Matthew made him a great feast in his own house, and there was a great company of publicans and of others that sat down with them. And when the Pharisees saw it, they said unto his disciples, "How is it that your Master eateth and drinketh with publicans and sinners?"

But when Jesus heard it, he said unto them, "They that are whole have no need of a physician, but they that are sick. I came not to call the righteous, but sinners to repentance."

The Parable of the Pharisee and the Tax Collector

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: "Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: 'God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, and give tithes of all that I possess.'

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me a sinner.' I tell you, this man went down to his house justified rather than the other. For God resisteth the proud, but giveth grace unto the humble."

The Parable of the Lost Sheep

And from that time forth drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, “This man receiveth sinners, and eateth with them.”

And he spake this parable unto them, saying, “What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, ‘Rejoice with me; for I have found my sheep which was lost.’ I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.”

The Parable of the Lost Coin

“Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, ‘Rejoice with me; for I have found the piece which I had lost.’ Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”

The Parable of the Prodigal Son

And he said, “A certain man had two sons. And the younger of them said to his father, ‘Father, give me the portion of goods that falleth to me.’ And he divided unto them his living.

“And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

“And when he came to himself, he said, ‘How many hired servants of my father’s have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, “Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. Make me as one of thy hired servants.”’

“And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

“And the son said unto him, ‘Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.’

“But the father said to his servants, ‘Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet. And bring hither the fatted

calf, and kill it; and let us eat, and be merry. For this my son was dead, and is alive again; he was lost, and is found.' And they began to be merry.

"Now his elder son was in the field; and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, 'Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.'

"And he was angry, and would not go in. Therefore came his father out, and intreated him. And he answering said to his father, 'Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.'

"And he said unto him, 'Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.'"

Chapter IV

Signs and Wonders

The Wedding at Cana

And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, "When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, 'Give this man place,' and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, 'Friend, go up higher.' Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

And when they wanted wine, the mother of Jesus said unto him, "They have no wine."

Jesus said unto her, "Woman, what have I to do with thee? Mine hour is not yet come."

Nevertheless his mother said unto the servants, "Whatsoever he saith unto you, do it."

And there were set there six waterpots of stone, containing two or three firkins apiece. Jesus said unto them, "Fill the waterpots with water." And they filled them up to the brim. And he said unto them, "Draw out now, and bear unto the governor of the feast."

And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, the governor of the feast called the bridegroom and said unto him, "Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."

Jesus and John the Baptist

After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there. And they came, and were baptized.

Then came to him the disciples of John, saying, "Why do we and the Pharisees fast oft, and make prayers, but thine eat and drink?"

And Jesus said unto them, "Can the children of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then, in those days, shall they fast. No man seweth a piece of new cloth

on an old garment, else the new piece that filled it up taketh away from the old, and the rent is made worse. Neither do men put new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles perish; but new wine must be put into new bottles, and both are preserved.'"

Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him."

John answered and said, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, 'I am not the Christ, but that I am sent before him.' He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease."

The Arrest of John the Baptist

Now in those days did Herod Antipas take unto himself for a wife Herodias, the wife of his brother Philip. And John the Baptist reproved Herod, saying "It is not lawful for thee to have thy brother's wife." Therefore Herodias had a quarrel against him; and Herod, hearkening unto the voice of his wife, sent forth and laid hold upon John, and bound him in prison for Herodias' sake. And Herodias would have killed him, but she could not, for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

Jesus Heals an Official's Son

Now when Jesus had heard that John was cast into prison, he departed again into Cana of Galilee, where he made the water wine, preaching the gospel of the kingdom of God. And the Galilæans received him, having seen all the things that he did at the feast; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out into Galilee, he went unto him and besought him that he would come down, and heal his son, for he was at the point of death. The nobleman said unto him, "Sir, come down ere my child die."

Jesus said unto him, "Go thy way; thy son liveth."

And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, "Thy son liveth."

Then enquired he of them the hour when he began to amend. And they said unto him, "Yesterday, at the seventh hour, the fever left him." So the father knew that it was at the same hour in the which Jesus said unto him, "Thy son liveth." And himself believed, and his whole house.

The Man with an Unclean Spirit

And after this, Jesus returned unto Capernaum, he and his disciples; and straightway, on the sabbath day, he entered into the synagogue, and taught. And in the synagogue there was a man, which had an unclean spirit; and he cried out with a loud voice, saying, “Let us alone. What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, thou Holy One of God.”

And Jesus rebuked him, saying, “Hold thy peace, and come out of him.”

And when the unclean spirit had thrown him in the midst, he cried with a loud voice, and came out of him, and hurt him not.

And they were all amazed, and spake among themselves, saying, “What a word is this! For with authority and power commandeth he even the unclean spirits, and they do obey him and come out.” And immediately his fame spread abroad throughout all the region round about Galilee.

Jesus Heals Many at Simon’s House

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon’s mother-in-law lay sick, taken with a great fever; and anon they besought Jesus for her. And he stood over her and, taking her by the hand, he lifted her up and rebuked the fever; and immediately the fever left her, and she arose and ministered unto them.

Now as the sun was setting, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he laid his hands on every one of them, and healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew that he was the Christ.

A Preaching Tour in Galilee

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, “All men seek for thee.”

And Jesus said unto them, “Let us go into the next towns, that I may preach there also; for therefore am I sent.” And he preached in their synagogues throughout all Galilee, and cast out devils.

Jesus Cleanses the Leper

And it came to pass, when he was in a certain city, there came a leper to him, beseeching him, and kneeling down to him, and saying, “Lord, if thou wilt, thou canst make me clean.” And Jesus, moved with compassion, put forth his hand, and touched him, and said unto him, “I will; be thou clean.” And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

And Jesus straitly charged him, saying, “See thou tell no man; but go thy way, shew thyself to the priest, and offer for thy cleansing the gift that Moses commanded, for a testimony unto them.”

But he went out, and began to publish it much, and to blaze abroad the matter; and great multitudes came to him from every quarter to hear, and to be healed by him of their infirmities, insomuch that Jesus could no more openly enter into the city, but was without in desert places; and he withdrew himself into the wilderness and prayed.

Jesus Heals a Centurion’s Servant

And again he entered into Capernaum after some days; and there came unto him a centurion, beseeching him, and saying, “Lord, my servant lieth at home sick of the palsy, grievously tormented.” And certain elders of the Jews besought him instantly that he would come and heal his servant, saying that he was worthy, for whom he should do this, “For he loveth our nation, and he hath built us a synagogue.”

And Jesus said unto him, “I will come and heal him.”

The centurion answered and said, “Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof; but speak the word only, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, ‘Go,’ and he goeth; and to another, ‘Come,’ and he cometh; and to my servant, ‘Do this,’ and he doeth it.”

When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, “Verily I say unto you: I have not found so great faith, no, not in Israel. And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness, where there shall be weeping and gnashing of teeth.”

And Jesus said unto the centurion, “Go thy way; and as thou hast believed, so be it done unto thee.” And his servant was healed in the selfsame hour.

Jesus Raises the Widow’s Son at Nain

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

And when the Lord saw her, he had compassion on her, and said unto her, “Weep not.” And he came and touched the bier; and they that bare him stood still. And he said, “Young man, I say unto thee, arise.”

And he that was dead sat up, and began to speak. And he delivered him to his mother.

And there came a fear on all; and they glorified God, saying that “a great prophet is risen up among us,” and that “God hath visited his people.” And this

rumour of him went forth throughout all Judæa, and throughout all the region round about.

Messengers from John the Baptist

Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, “Art thou he that should come, or do we look for another?” Jesus answered and said unto them, “Go and shew John again those things which ye do hear and see.” And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, “Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.”

Plucking Grain on the Sabbath

And it came to pass, that he went through the corn fields on the sabbath day; and his disciples, being an hungred, began, as they went, to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, “Behold, thy disciples do that which is not lawful to do upon the sabbath day.”

And he said unto them, “Have ye not read what David did, when he was an hungred, and they that were with him? How he went into the house of God in the days of Ahimelech the high priest, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, that in this place is one greater than the temple. But if ye had known what this meaneth - ‘I will have mercy, and not sacrifice,’ ye would not have condemned the guiltless. The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath.”

Jesus Heals a Crippled Woman

And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, “Woman, thou art loosed from thine infirmity.” And he laid his hands on her; and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, “There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day.”

The Lord then answered him, and said, “Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan

hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?”

And when he had said these things, all his adversaries were ashamed, and all the people rejoiced for all the glorious things that were done by him.

The Man with a Withered Hand

And it came to pass also on another sabbath, that he entered again into the synagogue and taught; and, behold, there was a man there whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the sabbath day, that they might accuse him. But he knew their thoughts, and said to the man which had the withered hand, “Rise up, and stand forth in the midst.” And he arose and stood forth.

And he said unto them, “Is it lawful to do good on the sabbath days, or to do evil? To save life, or to destroy it?” But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he said unto them, “What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much better then is a man than a sheep? Wherefore it is lawful to do well on the sabbath days.” Then said he unto the man, “Stretch forth thine hand.”

And he stretched it out; and his hand was restored whole as the other.

Therefore said some of the Pharisees, “This man is not of God, because he keepeth not the sabbath day.” Others said, “How can a man that is a sinner do such miracles?” And there was a division among them.

Dinner with the Pharisees

Then the Pharisees went out and communed one with another what they might do to Jesus. And one of the chief Pharisees desired him that he would eat with him. And he went into the Pharisee’s house, and sat down to meat. And it came to pass, as he went into the house of one of the Pharisees to eat bread on the sabbath day, that they watched him, laying wait for him, and seeking to catch something out of his mouth, that they might accuse him; that the scripture might be fulfilled, which saith, “Thou preparest a table before me in the presence of mine enemies.”

Then said he also to him that bade him, “When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee. For thou shalt be recompensed at the resurrection of the just.”

Repent or Perish

There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said

unto them, “Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, nay; but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them - think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay; but, except ye repent, ye shall all likewise perish.”

The Tradition of the Elders

And when the Pharisees saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

Then the Pharisees and scribes asked him, “Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread.”

But he answered and said unto them, “Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, ‘Honour thy father and mother’ and ‘Whoso that curseth father or mother, let him die the death.’ But ye say that whosoever shall say to his father or his mother, ‘It is a gift, by whatsoever thou mightest be profited by me,’ he shall be free. And ye suffer him no more to do ought for his father or his mother. Thus have ye made the commandment of God of none effect by your tradition.

“Ye hypocrites, well did Isaiah prophesy of you, saying, ‘This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me; in vain they do worship me, teaching for doctrines the commandments of men.’ For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do.”

Things That Defile

The same day went Jesus out of the house, and he called the multitude, and said unto them, “Hearken unto me every one of you, and understand. There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear.”

Then came his disciples, and said unto him, “Knowest thou that the Pharisees were offended, after they heard this saying?”

But he answered and said, “Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone. They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

Then answered Peter and said unto him, “Declare unto us this parable.”

And Jesus said, “Are ye also yet without understanding? Do ye not perceive, that to eat with unwashen hands defileth not a man? For whatsoever entereth in at

the mouth goeth into the belly, and is cast out into the draught. But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart of men proceed evil thoughts, murders, adulteries, fornications, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and these are the things which defile a man."

Jesus Heals the Man with the Dropsy

And, behold, there was a certain man before him which had the dropsy. And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. And Jesus answering spake unto the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath day?"

And they held their peace.

And he took him, and healed him, and let him go; and answered them, saying, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?"

And they could not answer him again to these things. And so he left them, and departed.

Chapter V

The Sermon on the Mount

Jesus Heals the Multitudes

And Jesus withdrew himself with his disciples from thence; and went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. And he came down, and stood in the plain, and the company of his disciples. And a great multitude from Galilee, when they had heard what great things he did, came unto him to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits, they were healed. And the whole multitude sought to touch him, for there went virtue out of him, and healed them all.

Jesus Appoints the Twelve

And when Jesus perceived that they would come and take him by force, to make him a king, he departed and went up into a mountain, and called unto him whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, to have power to heal sicknesses, and to cast out devils: Simon, whom he surnamed Peter; Andrew his brother; James, the son of Zebedee, and John his brother (them he surnamed them Boanerges, which is, the Sons of Thunder); Philip; Bartholomew; Thomas; Matthew the publican; James the son of Alphæus; Thaddæus; Simon the Canaanite, called Zelotes; and Judas Iscariot.

The Beatitudes

And he opened his mouth, and taught them, saying, “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”

Salt and Light

“Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, neither for the land, nor yet for the dunghill, but to be cast out, and to be trodden under foot of men. Have salt in yourselves, and have peace one with another.

“Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, or under a bed; but on a candlestick; and it giveth light unto all that are in the house, that they which enter

in may see the light. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops."

The Law and the Prophets

"The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it. Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you: till heaven and earth pass, not one jot or tittle shall pass from the law, till all be fulfilled; for it is easier for heaven and earth to pass, than for one tittle of the law to fail. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Concerning Anger

"Ye have heard that it was said of them of old time, 'Thou shalt not kill,' and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment. And whosoever shall say to his brother, 'Raca,' shall be in danger of the council; but whosoever shall say, 'Thou fool,' shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way. First be reconciled to thy brother, and then come and offer thy gift. When thou goest with thine adversary to the magistrate, agree with him quickly, whiles thou art in the way with him; lest at any time the adversary hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. Verily I say unto thee: thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

Concerning Adultery

"Ye have heard that it was said by them of old time, 'Thou shalt not commit adultery.' But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

The Narrow Gate

"Enter ye in at the strait gate. For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

When his disciples heard it, they were astonished out of measure, exceedingly amazed, saying, “Who then can be saved?”

But Jesus said unto them, “With men it is impossible; but with God all things are possible.”

Concerning Retaliation

“Ye have heard that it hath been said, ‘An eye for an eye, and a tooth for a tooth.’ But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to every man that asketh thee, and from him that would borrow of thee turn not thou away. Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.”

Love for Enemies

“Ye have heard that it hath been said, ‘Thou shalt love thy neighbour, and hate thine enemy.’ But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

“For if ye love them which love you, what reward have ye? For sinners also love those that love them. Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? If ye do good to them which do good to you, what thank have ye? For sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest, for he is kind unto the unthankful and to the evil.”

Judgment and Forgiveness

“Be ye therefore perfect, even as your Father which is in heaven is perfect. Be ye therefore merciful, as your Father also is merciful. For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Forgive, and ye shall be forgiven.”

Then came Peter to him, and said, “Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?”

Jesus said unto him, “I say not unto thee, until seven times, but until seventy times seven. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou has gained thy

brother. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, 'I repent,' thou shalt forgive him.

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, 'Lord, have patience with me, and I will pay thee all.' Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

"But the same servant went out, and found one of his fellowservants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, 'Pay me that thou owest.' And his fellowservant fell down at his feet, and besought him, saying, 'Have patience with me, and I will pay thee all.' And he would not, but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

"Then his lord, after that he had called him, said unto him, 'O thou wicked servant, I forgave thee all that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?' And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

The Eye

"The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for *this* is the law and the prophets."

Build Upon the Rock

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which digged deep, and built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it."

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

Chapter VI

Ears to Hear & Eyes to See

The Parable of the Sower

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve were with him. And when much people were gathered together, and were come to him out of every city, he spake many things unto them by parables, saying:

"Behold, there went forth a sower to sow his seed; and it came to pass, as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth. But when the sun was up, it was scorched; and because it had no root and lacked moisture, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundredfold. He that hath ears to hear, let him hear."

The Parable of Weeds among the Wheat

Another parable put he forth unto them, saying, "The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, 'Sir, didst not thou sow good seed in thy field? From whence then hath it tares?'

"He said unto them, 'An enemy hath done this.'

"The servants said unto him, 'Wilt thou then that we go and gather them up?'

"But he said, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, 'Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.'"

The Parable of the Growing Seed

"So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

The Parable of the Mustard Seed

And yet another parable put he forth unto them, saying, "The kingdom of

heaven is like to a grain of mustard seed, which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. For verily I say unto you: if ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place,' and it shall remove; and ye shall say unto this sycamine tree, 'Be thou plucked up by the root, and be thou planted in the sea,' and it shall obey you. And nothing shall be impossible unto you."

The Purpose of the Parables

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them. Then Jesus sent the multitude away, and went into the house; and when he was alone, his disciples came, and said unto him, "Why speakest thou unto them in parables?"

And he said unto them, "Because unto you it is given to know the mysteries of the kingdom of God; but unto them that are without, all these things are done in parables, that it might be fulfilled which was spoken by Isaiah the prophet, saying 'I will open my mouth in parables. I will utter things which have been kept secret from the foundation of the world, that seeing they may see, and not perceive; and hearing they may hear, and not understand. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.'

"But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you: that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Take heed therefore how ye hear. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more."

Jesus Explains the Parable of the Weeds

And his disciples asked him, saying, "What might this parable be? Declare unto us the parable of the tares of the field."

He answered and said unto them, "He that soweth the good seed is the Son of man. The field is the world. The good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil. The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

The Parable of the Sower Explained

"Hear ye therefore the parable of the sower: the seed is the word of God. The sower soweth the word. When any one heareth the word of the kingdom, and understandeth it not, then cometh immediately the wicked one, Satan, and taketh away the word that was sown in their hearts, lest they should believe and be saved. This is he which received seed by the way side. And these are they likewise which are sown on stony ground: who, when they have heard the word, immediately receive it with gladness. Yet these have no root in themselves, and so endure but for a time; for when tribulation or persecution ariseth because of the word, immediately they are offended, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with the cares of this world, and the deceitfulness of riches, and the lusts and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience, some thirtyfold, some sixty, and some an hundred."

Then Jesus said unto them, "Have ye understood all these things?"

And they said unto him, "Yea, Lord."

Jesus Thanks His Father

In that hour Jesus rejoiced in spirit, and answered and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Treasures New and Old; Three Parables

Then said he unto them, "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. Again, the kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world. The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth."

And with many such parables spake he the word unto them, as they were able to hear it. And it came to pass, that when Jesus had finished these parables, he departed thence.

Chapter VII

Among Wolves

The Death of John the Baptist

And when a convenient day was come, Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, “Ask of me whatsoever thou wilt, and I will give it thee.” And he sware unto her, “Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.”

And she went forth, and said unto her mother, “What shall I ask?”

And Herodias said, “Ask ye for the head of John the Baptist.”

And she came in straightway with haste unto the king, and asked, saying, “I will that thou give me by and by in a charger the head of John the Baptist.”

And the king was exceeding sorry; yet for his oath’s sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And when John’s disciples heard of it, they came and took up his corpse, and buried it, and went and told Jesus.

Jesus Praises John the Baptist

And when Jesus heard of it, he spake unto the multitudes concerning John, “What went ye out into the wilderness to see? A reed shaken with the wind? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings’ houses. A prophet? Yea, I say unto you, and much more than a prophet. For this is he, of whom it is written, ‘Behold, I send my messenger before thy face, which shall prepare thy way before thee.’

“Verily I say unto you: among them that are born of women there hath not risen a greater than John the Baptist. He was a burning and a shining light, and ye were willing for a season to rejoice in his light. Notwithstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elijah, which was for to come. He that hath ears to hear, let him hear.”

And all the people that heard him, and the publicans, being baptized with the baptism of John, justified God. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

And the Lord said, “Whereunto then shall I liken the men of this generation? And to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came

neither eating bread nor drinking wine; and ye say, ‘He hath a devil.’ The Son of man is come eating and drinking; and ye say, ‘Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!’ But wisdom is justified of all her children.”

The Mission of the Twelve

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them forth by two and two, to preach the kingdom of God, and to heal the sick, and commanded them, saying, “Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves. Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received; freely give.

“Take nothing for your journey, neither staves, nor scrip, nor bread. Provide neither gold, nor silver, nor brass in your purses; neither have two coats apiece, neither shoes, but be shod with sandals. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it, and say, ‘Peace be to this house.’ And if the house be worthy, and the son of peace be there, let your peace come upon it; but if it be not worthy, let your peace return to you, and it shall turn to you again. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet’s reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man’s reward.

“And in the same house remain, eating and drinking such things as they give, for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, ‘The kingdom of God is come nigh unto you.’

“And whosoever shall not receive you, nor hear you, when ye depart thence, go your ways out into the streets of the same, and shake off the very dust from your feet for a testimony against them, and say, ‘Even the very dust of your city, which cleaveth on us, we do wipe off against you. Notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.’ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. He that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.”

And they departed, and went through the towns, preaching that men should repent, and healing everywhere. And they cast out many devils, and anointed with oil many that were sick, and healed them. And the apostles, when they were returned and gathered themselves together unto Jesus, told him all things, both

what they had done, and what they had taught. And the fame hereof went abroad into all that land.

Herod's Perplexity

Now at that time Herod the tetrarch heard of the fame of Jesus, and of all that was done by him. And he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elijah had appeared; and of others, that one of the old prophets was risen again. And Herod said, "John have I beheaded; but who is this, of whom I hear such things?" And he desired to see him.

Jesus Heals the Man at the Pool of Bethesda

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water. Whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he said unto him, "Wilt thou be made whole?"

The impotent man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me."

Jesus said unto him, "Rise, take up thy bed, and walk."

And immediately the man was made whole, and took up his bed, and walked; and on the same day was the sabbath. They that beheld therefore said unto him that was cured, "It is the sabbath day; it is not lawful for thee to carry thy bed."

He answered them, "He that made me whole, the same said unto me, 'Take up thy bed, and walk.'"

Then asked they him, "What man is that which said unto thee, 'Take up thy bed, and walk?'"

And he that was healed wist not who it was; for Jesus had conveyed himself away, a multitude being in that place.

Afterward Jesus found him in the temple, and said unto him, "Behold, thou art made whole. Sin no more, lest a worse thing come unto thee."

The man departed, and told them who inquired that it was Jesus which had made him whole. And therefore did they persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

But Jesus answered them, and said, "Why go ye about to kill me? Moses gave unto you circumcision (not because it is of Moses, but of the fathers); and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken, are ye angry at me, because I have made a man every whit whole on the sabbath day?"

And they were astonished at his doctrine, for his word was with power, and he taught them as one that had authority, and not as the scribes. And some of them would have taken him; but no man laid hands on him. Then Jesus went out of the temple, going through the midst of them, and so passed by.

Chapter VIII

A House Divided

Jesus Stills the Storm

Now after two days he departed thence, and went into Galilee. Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast; for they also went unto the feast.

Now it came to pass on a certain day, that he went into a ship with his disciples; and he said unto them, "Let us go over unto the other side of the lake." And they launched forth; and as they sailed he fell asleep. And, behold, there arose a great storm of wind, a great tempest in the sea, and the waves beat into the ship, insomuch that the ship was covered with the waves, so that it was now full; but he remained in the hinder part of the ship, asleep on a pillow.

And his disciples came to him, and awoke him, saying, "Master, save us! Carest thou not that we perish?"

And he said unto them, "Why are ye fearful, O ye of little faith?" Then he arose, and rebuked the wind and the raging of the water, and said unto the sea, "Peace, be still." And the wind ceased, and there was a great calm.

And the men marvelled, saying one to another, "What manner of man is this, that even the winds and the sea obey him?"

Jesus Heals a Man Possessed by Demons

And they came over unto the other side of the sea, into the country of the Gadarenes, which is over against Galilee. And when he was come out of the ship, immediately there met him out of the city a certain man with an unclean spirit, exceeding fierce, so that no man might pass by that way. And no man could bind him, no, not with chains, for oftentimes he had been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And he ware no clothes, neither abode in any house, but in the tombs. And always, night and day, he was driven of the devil into the wilderness, and in the mountains, and in the tombs, crying, and cutting himself with stones.

But when he saw Jesus afar off, he cried out, and fell down before him, and with a loud voice said, "What have we to do with thee, Jesus, thou Son of the most high God? Art thou come hither to torment us before the time?"

And Jesus asked him, saying, "What is thy name?"

And he answered, saying, "My name is Legion, for we are many." And they besought him that he would not command them to go out into the deep.

Now there was there a good way off from them, nigh unto the mountains, a great herd of many swine, about two thousand, feeding. And all the devils besought him, saying, "If thou cast us out, suffer us to go away into the swine."

And he said unto them, "Go."

And forthwith went the devils out of the man, and entered into the swine; and the herd ran violently down a steep place into the sea and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And, behold, the whole city came out to see what was done; and they came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them out of their coasts; for they were taken with great fear.

And Jesus declared unto them, "He that is not with me is against me; and he that gathereth not with me scattereth abroad. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, 'I will return into my house from whence I came out;' and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

And he went up into the ship, and returned back again.

And when he was come into the ship, he that had been possessed with the devil besought him that he might be with him. Howbeit Jesus suffered him not, but said unto him, "Go home; return to thine own house and to thy friends, and tell them how great things the LORD hath done for thee, and hath had compassion on thee."

And he went his way, and began to publish throughout the whole city in Decapolis how great things Jesus had done for him; and all men did marvel.

A Girl Restored to Life and a Woman Healed

And it came to pass, that, when Jesus was returned, the people gladly received him, for they were all waiting for him. And, behold, there came a man named Jairus, one of the rulers of the synagogue; and when he saw him, he fell at his feet, and besought him greatly, saying, "My little daughter lieth at the point of death. I pray thee, come and lay thy hands on her, that she may be healed, and she shall live."

And Jesus arose, and followed him, and so did his disciples; and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind him, and touched the hem of his garment; for she said within herself, "If I may but touch his garment, I shall be whole." And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, "Who touched me?"

And his disciples said unto him, "Master, thou seest the multitude thronging

thee, and sayest thou, 'Who touched me?'"

And Jesus said, "Somebody hath touched me, for I perceive that virtue is gone out of me." And he looked round about to see her that had done this thing.

And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

And he said unto her, "Daughter, be of good comfort. Thy faith hath made thee whole; go in peace, and be whole of thy plague." And the woman was made whole from that hour.

While he yet spake, there came one from the ruler of the synagogue's house, saying to him, "Thy daughter is dead; why troublest thou the Master any further?"

But as soon as Jesus heard it, he answered him, saying, "Fear not; believe only, and she shall be made whole." And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

And when Jesus came into the ruler's house, he saw the minstrels and the people making a noise, and them that wept and wailed greatly. And he said unto them, "Why make ye this ado, and weep? Give place; for the maid is not dead, but sleepeth." And they laughed him to scorn. But when he had put them all out, he took the father and the mother of the damsel, and them that were with him, and entered in where the damsel was lying, and took her by the hand, and said unto her, "*Talitha cumi,*" which is, being interpreted, "Damsel, I say unto thee, arise."

And straightway her spirit came again, and she arose, and walked; and he commanded to give her meat. And her parents were astonished, but he charged them straitly that they should tell no man what was done, that no man should know it.

Jesus Heals Two Blind Men

And when Jesus departed thence, two blind men followed him, crying, and saying, "Thou Son of David, have mercy on us."

And when he was come into the house, the blind men came to him; and Jesus said unto them, "Believe ye that I am able to do this?"

They said unto him, "Yea, Lord."

Then touched he their eyes, saying, "According to your faith be it unto you."

And their eyes were opened; and Jesus straitly charged them, saying, "See that no man know it." But they, when they were departed, spread abroad his fame in all that country.

Jesus Heals the Man Sick of the Palsy

And it was noised that he was in the house. And straightway many were gathered together, which were come out of every town of Galilee, and Judæa, and Jerusalem, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them, and the power of the LORD was present to heal them.

And, behold, four men brought to him a man sick of the palsy, lying on a bed; and they sought means to bring him in, and to lay him before him. And when they could not come nigh unto him because of the multitude, they went upon the housetop and uncovered the roof where he was; and when they had broken it up, they let him down through the tiling with his couch into the midst before Jesus.

When Jesus saw their faith, he said unto the sick of the palsy, "Son, be of good cheer; thy sins are forgiven thee."

But there was certain of the scribes sitting there, and reasoning in their hearts, "Why doth this man thus speak blasphemies? Who can forgive sins but God alone?"

And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, "Why reason ye these things in your hearts? Whether is it easier to say: 'Thy sins be forgiven thee,' or to say, 'Arise, and take up thy bed, and walk?' But that ye may know that the Son of man hath power on earth to forgive sins," and thus saying, he turned and said to the sick of the palsy, "I say unto thee, 'Arise, take up thy bed, and go thy way into thine house.'"

And immediately he arose, and took up that whereon he lay, and departed to his own house, glorifying God; insomuch that they were all amazed, and glorified God, saying, "We never saw it on this fashion."

Jesus and Beelzebub

Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, "It was never so seen in Israel. Is not this the son of David?"

But when the Pharisees heard it, they said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

And Jesus said unto them, "How can Satan cast out Satan? Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. If Satan rise up against himself, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then no doubt the kingdom of God is come unto you.

"Verily I say unto you: all manner of sin and blasphemy shall be forgiven unto men; and whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

The Unbelief of Jesus's Brothers

And he went out from thence, and came into his own country of Nazareth, where he had been brought up; and his disciples followed him. Now the feast of

tabernacles was at hand. His brethren therefore said unto him, “Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.” For neither did his brethren believe in him.

Then Jesus said unto them, “My time is not yet come; but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast. I go not up yet unto this feast; for my time is not yet full come.”

The Rejection of Jesus at Nazareth

When he had said these words unto them, he abode still in Galilee. And, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, “The Spirit of the LORD is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the LORD. This day is this scripture fulfilled in your ears.”

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And they that heard marvelled, saying, “How knoweth this man letters, having never learned?”

Jesus answered them, and said, “My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.”

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth, and many hearing him were astonished, saying, “Whence then hath this man all these things? Is not this the carpenter Joseph’s son? Is not his mother called Mary? And his brethren, James, Joseph, Simon, and Judah? And his sisters, are they not all with us?” And they were offended at him.

And he could there do no mighty work because of their unbelief, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief, and said unto them, “Ye will surely say unto me this proverb, ‘Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country.’ I tell you of a truth: many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed,

saving Naaman the Syrian. Verily, I say unto you: no prophet is without honour, save in his own country, among his own kin, and in his own house."

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city. And when his friends heard of it, they went out to lay hold on him; for they said, "He is beside himself." Then came to him his mother and his brethren, and could not come at him for the press; and, standing without, sent unto him, calling him.

And it was told him by certain which said, "Behold, thy mother and thy brethren stand without, desiring to speak with thee."

But he answered and said unto him that told him, "Who is my mother, or my brethren?" And he looked round about, and he stretched forth his hand toward his disciples, and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

And he, passing through the midst of them, went his way.

Chapter IX

The Bread of Life

Jesus Ministers to Crowds of People

And he went round about the villages by the sea side, teaching. And great multitudes were gathered together unto him, insomuch that they pressed upon him for to touch him, as many as had plagues.

And he said unto them, "Come ye yourselves apart into a desert place, and rest a while." And he took them, and departed thence by ship privately over the sea of Galilee, which is the sea of Tiberias. And they came into a desert place belonging to the city called Bethsaida. And Jesus went up into a mountain, and there he sat with his disciples.

And the people saw them departing, and many knew him, because they saw his miracles which he did on them that were diseased, and ran afoot thither out of all cities, and outwent them, and came together unto him.

Jesus the Good Shepherd

And when Jesus then lifted up his eyes, and saw a great company come unto him, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. And he received them, and began to teach them many things, and spake unto them of the kingdom of God, saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for my yoke is easy, and my burden is light.

"I am the good shepherd, and know my sheep, and am known of mine. The good shepherd, when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly."

True Disciples

As he spake these words, many believed on him. And a certain woman of the company lifted up her voice, and said unto him, "Blessed is the womb that bare thee, and the paps which thou hast sucked."

But he said, "Yea rather, blessed are they that hear the word of God, and keep it. If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

They answered him, "We be Abraham's seed, and were never in bondage to any man. How sayest thou then, 'Ye shall be made free?'"

Jesus answered them, “I know that ye are Abraham’s seed; but verily, I say unto you, that whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.”

Jesus Cures a Deaf Man

And they brought unto him one that was deaf, and had an impediment in his speech; and they besought him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and said unto him, “*Ephphatha,*” that is, “Be opened.”

And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And were beyond measure astonished, saying, “He hath done all things well. He maketh both the deaf to hear, and the dumb to speak.”

Jesus Cures a Blind Man at Bethsaida

And they brought a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

And he looked up, and said, “I see men as trees, walking.”

After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.

Feeding the Five Thousand

And when the day began to wear away, and was now far spent, his disciples came to him, saying, “This is a desert place, and the time is now past; send the multitude away, that they may go into the towns and country round about, and lodge, and buy themselves victuals; for they have nothing to eat.”

But Jesus said unto them, “They need not depart; for if I send them away fasting to their own houses, they will faint by the way, for divers of them came from far. Give ye them to eat.” Then he said unto Philip, “Whence shall we buy bread, that these may eat?” And this he said to prove him, for he himself knew what he would do.

Philip answered him, “Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.”

He then said unto them, “How many loaves have ye? Go and see.” And when they knew, one of his disciples, Andrew, Simon Peter’s brother, said unto him, “There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many?”

And he said, “Bring them hither to me.”

Now there was much grass in the place. And he said to his disciples, “Make them sit down by fifties in a company upon the green grass.” And they did so, and made them all sit down.

Then he took the five loaves and the two fishes, and, looking up to heaven, he blessed them, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

And they did all eat, and were filled. And they that had eaten were about five thousand men, beside women and children. And when they were filled, he said unto his disciples, "Gather up the fragments that remain, that nothing be lost." Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Jesus Walks on the Water

And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. And straightway Jesus constrained his disciples to get into a ship, and to go to the other side before him, while he sent the multitudes away. Then those men, when they had seen the miracle that Jesus did, said, "This is of a truth that prophet that should come into the world." And he straitly charged them that they should not make him known. And when he had sent them away, he departed into a mountain alone to pray.

And when even was come, and it was now dark, his disciples had rowed about five and twenty or thirty furlongs; and the ship was in the midst of the sea, and he alone on the land. And the sea arose by reason of a great wind that blew. So the ship was now tossed with waves, for the wind was contrary unto them.

And in the fourth watch of the night, Jesus went unto them, walking upon the sea. And he saw them toiling in rowing. And when the disciples saw him walking on the sea, and drawing nigh unto the ship, they were troubled, saying, "It is a spirit;" and they cried out for fear.

But straightway Jesus spake unto them, saying, "Be of good cheer. It is I; be not afraid."

And Peter answered him and said, "Lord, if it be thou, bid me come unto thee on the water."

And he said, "Come."

And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying, "Lord, save me."

And immediately Jesus stretched forth his hand, and caught him, and said unto him, "O thou of little faith, wherefore didst thou doubt?"

And when they were come into the ship, they willingly received him; and immediately the wind ceased. Then they that were in the ship were sore amazed in themselves beyond measure, and wondered, and came and worshipped him, saying, "Of a truth thou art the Son of God."

Healing the Sick in Gennesaret

And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when the men of that place had knowledge of him, they

sent out into all that country round about, and brought unto him all that were diseased. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the hem of his garment: and as many as touched were made perfectly whole.

The Bread from Heaven

The day following, when the people which stood on the other side of the sea, saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, “Rabbi, when camest thou hither?”

And Jesus said unto them, “Verily, verily, I say unto you: ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. For him hath God the Father sealed.”

Then said they unto him, “What shall we do, that we might work the works of God?”

Jesus answered and said unto them, “This is the work of God: that ye believe on him whom he hath sent.”

They said therefore unto him, “What sign shewest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, ‘He gave them bread from heaven to eat.’”

Then Jesus said unto them, “Your fathers did eat manna in the wilderness, and are dead; but my Father giveth you the true bread from heaven. If any man eat thereof, he shall not die, but shall live for ever.”

Then said they unto him, “Lord, evermore give us this bread.”

And Jesus said unto them, “*I* am the bread of life. I am the living bread which came down from heaven. He that cometh to me shall never hunger; and he that believeth on me shall never thirst. This is the bread which cometh down from heaven; and the bread that I will give is my flesh, which I will give for the life of the world.”

Then they murmured amongst themselves, saying, “How can this man give us his flesh to eat?”

Jesus therefore answered and said unto them, “Doth this offend you? Murmur not among yourselves. Verily, verily, I say unto you: except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.”

The Canaanite Woman's Faith

Then Jesus arose and went from thence, and departed into the coasts of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid. For a certain woman of Canaan - a Greek, a Syrophenician by nation - whose young daughter had an unclean spirit, heard of him, and came and fell at his feet, and cried unto him, saying, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." And she besought him that he would cast forth the devil out of her daughter.

But he answered her not a word. And his disciples came and besought him, saying, "Send her away; for she crieth after us."

But Jesus answered and said, "I am not sent but unto the lost sheep of the house of Israel. Let the children first be filled, for it is not meet to take the children's bread, and to cast it unto the dogs."

And she answered and said unto him, "Truth, Lord. Yet the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her, "O woman, great is thy faith. For this saying go thy way, and be it unto thee even as thou wilt. The devil is gone out of thy daughter."

And her daughter was made whole from that very hour. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Jesus Cures Many People

And again Jesus departed thence from the coasts of Tyre and Sidon, and came nigh unto the sea of Galilee, through the midst of the coasts of Decapolis, and went up into a mountain, and sat down there.

And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them, insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel.

And he sent away the multitude, and straightway took ship with his disciples, and came into the coasts of Magdala, into the parts of Dalmanutha.

And when the people were gathered thick together, the Pharisees also with the Sadducees came forth, and began to question with him, and tempting him desired that he would shew them a sign from heaven.

The Sign of Jonah

And he sighed deeply in his spirit, and said, "Why doth this wicked and adulterous generation seek after a sign? When ye see a cloud rise out of the west, straightway ye say, 'There cometh a shower;' and so it is. And when ye see the south wind blow, ye say, 'There will be heat;' and it cometh to pass. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times? Verily I say unto you: there shall no sign be given unto this generation,

but the sign of the prophet Jonah. For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

"The men of Nineveh shall rise up in judgment with this generation, and shall condemn it, for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here. The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them. For she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." And he left them, and entering into the ship again departed to the other side.

The Leaven of the Pharisees and Sadducees

Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. Then Jesus charged them, saying, "Take heed and beware of the leaven of the Pharisees and of the Sadducees."

And they reasoned among themselves, saying, "It is because we have no bread."

And when Jesus perceived it, he said unto them, "O ye of little faith, why reason ye among yourselves, 'because ye have no bread?' Do ye not remember? Have ye your heart yet hardened? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?"

They say unto him, "Twelve."

And he said unto them, "How is it that ye do not understand? I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees."

Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees, which is hypocrisy.

Chapter X

The Cost

Peter's Declaration about Jesus

When Jesus came into the coasts of Cæsarea Philippi, he went out, and his disciples, into the towns roundabout; and by the way he asked his disciples, saying, "Whom do the people say that I am?"

And they answered, "Some say that thou art John the Baptist; some, Elijah; and others, Jeremiah, or one of the old prophets, risen again."

And he said unto them, "But whom say ye that I am?"

And Simon Peter answered and said, "Thou art the Christ, the Son of the living God."

And Jesus answered and said unto him, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter. Upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Then charged he his disciples that they should tell no man that he was Jesus the Christ.

The Harvest Is Great, the Laborers Few

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan. And as he went the people thronged him, insomuch that they had no leisure so much as to eat. And when they could not come nigh unto him for the press, they trode one upon another.

And Jesus was moved with compassion toward them; and he called unto him the twelve, and said unto them, "Say not ye, 'There are yet four months, and then cometh harvest?' Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest. The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

The Mission of the Seventy

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come; and he charged them, saying, "Go your ways, and salute no man by the way. In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you: it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

Woes to Unrepentant Cities

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell."

The Seventy Return

And the seventy returned again with joy, saying, "Lord, even the devils are subject unto us through thy name."

And he said unto them, "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

The Labourers in the Vineyard

Then there arose a reasoning among them, and also a strife, about which of them should be accounted the greatest. And Jesus said unto them, "If any man desire to be first, the same shall be last of all, and servant of all. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, he said unto them, 'Go ye also into the vineyard, and whatsoever is right I will give you.' And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them, 'Why stand ye here all the day idle?' They said unto him, 'Because no man hath hired us.' He said unto them, 'Go ye also into the vineyard; and whatsoever is right, that shall ye receive.'

"So when even was come, the lord of the vineyard said unto his steward, 'Call the labourers, and give them their hire, beginning from the last unto the first.' And when they came that were hired about the eleventh hour, they received every

man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, 'These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.' But he answered one of them, and said, 'Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way. I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? So the last shall be first, and the first last; for many be called, but few chosen."

Jesus Heals a Boy with a Demon

And it came to pass, that on the next day, when they were come to the multitude, behold, a certain man of the company cried out, saying, "Master, I beseech thee, look upon my son, for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth, and gnasheth with his teeth, and pineth away, and bruising him hardly departeth from him. And I brought him to thy disciples, and besought them that they should cast him out; and they could not."

Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring thy son hither unto me."

And they brought him unto him. And as he was yet a coming, the devil threw him down, and tare him; and he fell on the ground, and wallowed foaming.

And Jesus asked his father, "How long is it ago since this came unto him?"

And he said, "Of a child. And ofttimes it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do any thing, have compassion on us, and help us."

Jesus said unto him, "If thou canst believe, all things are possible to him that believeth."

And straightway the father of the child cried out, and said with tears, "Lord, I believe; help thou mine unbelief."

And Jesus rebuked the foul spirit, saying unto him, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."

And the spirit cried, and rent him sore, and came out of him; and he was as one dead, insomuch that many said, "He is dead."

But Jesus took him by the hand, and lifted him up; and he arose. And the child was cured from that very hour, and delivered again to his father. And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, "Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men; and after that he is killed, he shall rise the third day. "

But they understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask him of that saying. And when he was come into the house, his disciples asked him privately, "Why could not we cast him out?"

And he said unto them, “This kind can come forth by nothing but by prayer.”

Concerning Prayer

And it came to pass, that, as he was alone praying in a certain place, when he ceased, his disciples said unto him, “Lord, teach us to pray, as John also taught his disciples.”

And he said unto them, “When thou prayest, be not as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you: they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

“And when ye pray, use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:

The Lord’s Prayer

Our Father, which art in heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done
On earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil;
For thine is the kingdom, and the power, and the glory, for ever.
Amen.

The Parable of the Widow and the Unjust Judge

And he spake a parable unto them to this end, that men ought always to pray, and not to faint, saying, “There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, ‘Avenge me of mine adversary.’ And he would not for a while; but afterward he said within himself, ‘Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.’

And the Lord said, “Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?”

And the apostles said unto him, “Lord, increase our faith.”

Perseverance in Prayer

And he said unto them, “Which of you shall have a friend, and shall go unto him at midnight, and say unto him, ‘Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him?’ And he, from within, shall answer and say, ‘Trouble me not. The door is now shut, and my children are with me in bed. I cannot rise and give thee.’ I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

The Cost of Discipleship

And a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, when they had heard what great things he did, came to hear him, and to be healed of their diseases. And a certain man came, and said unto him, “Lord, I will follow thee whithersoever thou goest.”

And Jesus said unto him, “The foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.”

And another of his disciples said unto him, “Lord, suffer me first to go and bury my father.”

But Jesus said unto him, “Follow me, and let the dead bury their dead.”

And another also said, “Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.”

And Jesus said unto him, “No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Remember Lot’s wife.”

And when he had called the people unto him with his disciples also, he said unto them all, “If any man will come after me, let him deny himself, and take up his cross, and follow me. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For whosoever shall seek to save his life shall lose it; but whosoever shall lose his life for my sake shall find it.

“Therefore consider ye the cost; for which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, ‘This man began to build, and was not able to finish.’ Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”

Many therefore of his disciples, when they had heard this, said, “This is an hard saying; who can hear it?” From that time many of his disciples went back, and walked no more with him.

Then said Jesus unto the twelve, “Will ye also go away?”

Then Simon Peter answered him, “Lord, to whom shall we go? Thou hast the words of eternal life. And we believe, and are sure, that thou art that Christ, the Son of the living God.”

Jesus Foretells His Death and Resurrection

Then Jesus answered him, “Then come, take up thy cross, and follow me. Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished; for the Son of man shall be betrayed unto the chief priests and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles. They shall mock him, and shall scourge him, and shall spit upon him, and shall put him to death; and after that he is killed, on the third day he shall rise again.”

Then Peter took him, and began to rebuke him, saying, “Be it far from thee, Lord. This shall not be unto thee.”

But he turned, and said unto Peter, “Get thee behind me, Satan. Thou art an offence unto me; for thou savourest not the things that be of God, but the things that be of men. What shall I say? ‘Father, save me from this hour?’ But for this cause came I unto this hour. Verily, verily, I say unto you: except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. For the Son of man came to give his life a ransom for many. I am the good shepherd, and I lay down my life for my sheep. No man taketh it from me, but I lay it down of myself.”

The Transfiguration

And it came to pass six days after these sayings, Jesus took Peter, James, and John his brother, and led them up into a mountain to pray. And as he prayed, the fashion of his countenance was altered: his face did shine as the sun, and his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them two men who appeared in glory, which were Moses and Elijah, and they were talking with Jesus, and spake of his decease which he should accomplish at Jerusalem.

Then answered Peter, and said unto Jesus, “Lord, it is good for us to be here. If thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elijah;” for he wist not what to say, for they were sore afraid.

While he thus spake, there came a bright cloud, and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, “This is my beloved Son, in whom I am well pleased; hear ye him.”

And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, “Arise, and be not afraid.”

And when they had lifted up their eyes, they saw no man, save Jesus only.

And as they came down from the mountain, Jesus charged them, saying, “Tell the vision to no man, until the Son of man be risen again from the dead.”

The Coming of Elijah

And his disciples asked him, saying, “Why then say the scribes that Elijah must first come?”

And Jesus answered and said unto them, “Elijah truly shall first come and restore all things. But I say unto you, that Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.”

Then the disciples understood that he spake unto them of John the Baptist. And they kept it close, and told no man in those days any of those things which they had seen.

Chapter XI

The Road to Jerusalem

A Samaritan Village Refuses to Receive Jesus

And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem; and he must needs go through Samaria. And he sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him. But the Samaritans did not receive him, because his face was as though he would go to Jerusalem.

And when his disciples James and John saw this, they said, “Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?”

But he turned, and rebuked them, and said, “Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them.” And they went to another village.

Jesus and the Woman of Samaria

Then came he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph, where Jacob’s well was. Jesus therefore, being wearied with his journey, sat thus on the well, and sent forth his disciples away unto the city to buy meat.

And, about the sixth hour, there came a woman of Samaria to draw water; and Jesus said unto her, “Give me to drink.”

Then said the woman of Samaria unto him, “How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans.”

Jesus answered and said unto her, “If thou knewest the gift of God, and who it is that saith to thee, ‘Give me to drink,’ thou wouldest have asked of him, and he would have given thee living water.”

The woman said unto him, “Sir, thou hast nothing to draw with, and the well is deep. From whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?”

Jesus answered and said unto her, “Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

The woman said unto him, “Sir, give me this water, that I thirst not, neither come hither to draw.”

Jesus said unto her, “Go, call thy husband, and come hither.”

The woman answered and said, “I have no husband.”

Jesus said unto her, “Thou hast truly said, ‘I have no husband’; for thou hast had five husbands, and he whom thou now hast is not thy husband.”

The woman said unto him, “Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain, but ye say that in Jerusalem is the place where men ought to worship.”

Jesus said unto her, “The hour cometh, and now is, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, but when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth.”

The woman said unto him, “I know that the Messiah cometh, which is called Christ. When he is come, he will tell us all things.”

Jesus said unto her, “I, that speak unto thee, am he.”

And upon this came his disciples, and marvelled that he talked with the woman; yet no man said, “What seekest thou?” or, “Why talkest thou with her?”

The woman then left her waterpot, and went her way into the city, and said to the men, “Come, see a man, which told me all things that ever I did. Is not this the Christ?”

Then they went out of the city, and came unto him. In the mean while his disciples prayed him, saying, “Master, eat.”

But he said unto them, “I have meat to eat that ye know not of.”

Therefore said the disciples one to another, “Hath any man brought him ought to eat?”

Jesus said unto them, “My meat is to do the will of him that sent me, and to finish his work.”

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, “He told me all that ever I did.”

So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days. And many more believed because of his own word, and said unto the woman, “Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.”

Jesus Cleanses the Ten Lepers

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off; and they lifted up their voices, and said, “Jesus, Master, have mercy on us.”

And when he saw them, he said unto them, “Go shew yourselves unto the priests.”

And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan.

And Jesus answering said, “Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger.” And he said unto him, “Arise, go thy way: thy faith hath made thee whole.”

Teaching about Divorce

And it came to pass, that when Jesus had finished these sayings, he arose from thence and came into the coasts of Judæa by the farther side of Jordan. And great multitudes followed him; and, as he was wont, he taught them again, and healed them there.

The Pharisees also came unto him, tempting him, and saying unto him, “Is it lawful for a man to put away his wife for every cause?”

And he answered and said unto them, “What did Moses command you?”

And they said, “Moses suffered to write a bill of divorcement, and to put her away.”

And Jesus answered and said unto them, “For the hardness of your heart he wrote you this precept, and suffered you to put away your wives; but from the beginning it was not so. Have ye not read, that he which made them at the beginning made them male and female, and said, ‘For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh?’ What therefore God hath joined together, let not man put asunder. But I say unto you, that whosoever shall put away his wife, except for the cause of fornication, and shall marry another, committeth adultery against her; and if a woman shall put away her husband, and be married to another, she committeth adultery; and whosoever shall marry her that is divorced committeth adultery.”

And in the house his disciples asked him again of the same matter, saying, “If the case of the man be so with his wife, it is not good to marry.”

But he said unto them, “All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother’s womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive it, let him receive it.”

The Request of James and John

Then came to him James and John, the sons of Zebedee, saying, “Master, we would that thou shouldest do for us whatsoever we shall desire.”

And he said unto them, “What would ye that I should do for you?”

They said unto him, “Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.”

But Jesus said unto them, “Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?”

And they said unto him, “We are able.”

And Jesus said unto them, “Ye shall indeed drink of my cup, and with the baptism that I am baptized withal shall ye be baptized; but to sit on my right hand

and on my left is not mine to give; but it shall be given to them for whom it is prepared of my Father."

The Dispute about Greatness

And when the ten heard it, they were moved with indignation against the two brethren. Then there arose a dispute among them, which of them should be greatest. And the disciples came unto Jesus, saying, "Who is the greatest in the kingdom of heaven?"

And Jesus sat down, and called the twelve, and said unto them, "Ye know that the princes of the Gentiles exercise dominion over them; and they that exercise authority upon them are called benefactors. But it shall not be so among you. Whosoever will be great among you, let him be your minister; and whosoever of you will be the chiefest, let him be servant of all. For even the Son of man came not to be ministered unto, but to minister.

"Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. If any man desire to be first, the same shall be last of all, and servant of all. Verily I say unto you, then, that many that are first shall be last; and the last shall be first."

Another Exorcist

And he went through the cities and villages, teaching, and journeying toward Jerusalem. And John said unto him, saying, "Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

But Jesus said unto him, "Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me. He that is not against us is for us."

Jesus Blesses Little Children

Then were there brought unto him little children, that he should put his hands on them, and pray; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

And Jesus called a little child unto him, and set him in the midst of them; and when he had taken him in his arms, he said unto them, "Verily I say unto you: except ye be converted, and become as a little child, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whosoever shall receive one such little child in my name receiveth me. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

"But whosoever shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wherefore if thy hand offend thee, cut it off; it is

better for thee to enter into life maimed, than having two hands to be cast into hell. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell fire. And if thine eye offend thee, pluck it out, and cast if from thee; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell, where their worm dieth not, and the fire is not quenched." And he took them up in his arms, and laid his hands upon them, and blessed them, and departed thence.

The Rich Young Ruler

And when he was gone forth into the way, there came a certain ruler running, and kneeled to him, and asked him, "Good Master, what shall I do that I may inherit eternal life?"

And Jesus said unto him, "Why callest thou me good? There is none good but one, that is, God. But if thou wilt enter into life, keep the commandments: thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honour thy father and thy mother; thou shalt love thy neighbour as thyself."

And he answered and said unto him, "Master, all these have I observed from my youth."

Then Jesus, beholding him, loved him, and said unto him, "One thing thou lackest: go thy way, sell all that thou hast, and give to the poor; then come, follow me, and thou shalt have treasure in heaven."

But when the young man heard this, he was very sorrowful, for he was very rich, and had great possessions. And he went away grieved.

Serving Two Masters

And Jesus looked round about, and said unto his disciples, "Children, how hard is it for them that trust in riches to enter into the kingdom of heaven! For it is easier for a rope to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Ye cannot serve God and mammon. No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other."

Blessings and Woes

Then answered Peter and said unto him, "Behold, we have forsaken all, and followed thee; what shall we have therefore?"

And Jesus answered and said, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. Blessed be ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, and shall say all manner of evil against you falsely, for the Son of man's sake. Rejoice ye in that day,

and leap for joy. Behold, your reward is great in heaven, for in the like manner did their fathers persecute the prophets which were before you.

"But woe unto you that are rich! For ye have received your consolation. Woe unto you that are full! For ye shall hunger. Woe unto you that laugh now! For ye shall mourn and weep. But verily, I say unto you: that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold in the world to come, and shall inherit everlasting life."

The Rich Man and Lazarus

Then spake he unto them a parable, saying, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.

"And the ground of the rich man brought forth plentifully; and he thought within himself, saying, 'What shall I do, because I have no room where to bestow my fruits?' And he said, 'This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, "Soul, thou hast much goods laid up for many years. Take thine ease. Eat, drink, and be merry."'

"But God said unto him, 'Thou fool, this night thy soul shall be required of thee. Then whose shall those things be, which thou hast provided?'

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.'

"But Abraham said, 'Son, remember that thou, in thy lifetime, receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.'

"Then he said, 'I pray thee therefore, father, that thou wouldest send him to my father's house; that he may testify unto my five brethren, lest they also come into this place of torment.'

"Abraham said unto him, 'They have Moses and the prophets; let them hear them.'

"And he said, 'Nay, father Abraham, but if one went unto them from the dead, they will repent.'

“And he said unto him, ‘If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.’

“So is he that layeth up treasure for himself, and is not rich toward God. For what shall it profit a man, if he gain the whole world, and lose his own soul? Therefore lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Sell that ye have, and give alms. Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.”

Do Not Worry

“Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

“Are not two sparrows sold for a farthing, and five sparrows sold for two farthings? And not one of them shall fall on the ground without your Father. But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows.

“Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

“Therefore take no thought, saying, ‘What shall we eat?’ or, ‘What shall we drink?’ or, ‘Wherewithal shall we be clothed?’ (for after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

“For what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.”

The Question about Paying Tribute

And when they were come to Capernaum, they that received tribute money came to Peter, and said, “Doth not your master pay tribute?”

Peter replied, “Yes.”

But when he was come into the house, Jesus prevented him, saying, “What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers?”

Peter said unto him, “Of strangers.”

Jesus said unto him, “Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money. That take, and give unto them for me and thee.”

Jesus and Zacchæus

And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus, who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycomore tree to see him; for he was to pass that way.

And when Jesus came to the place, he looked up, and saw him, and said unto him, “Zacchæus, make haste, and come down, for to day I must abide at thy house.”

And he made haste, and came down, and received him joyfully.

And when they saw it, they all murmured, saying that he was gone to be guest with a man that is a sinner.

And Zacchæus stood, and said unto the Lord, “Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.”

And Jesus said unto him, “This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.”

And when he had thus spoken, he went before, ascending up to Jerusalem.

The Healing of Blind Bartimæus

And he departed from Jericho with his disciples and a great number of people. And as Jesus passed by, a certain blind man, Bartimæus, the son of Timæus, which was blind from his birth, sat by the highway side begging. And hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passed by. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, “Jesus, thou son of David, have mercy on me.” And many charged him that he should hold his peace, but he cried so much the more.

And his disciples asked him, saying, “Master, who did sin, this man, or his parents, that he was born blind?”

Jesus answered, “Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.”

And Jesus stood still, and commanded him to be brought unto him. And they called the blind man, saying unto him, “Be of good comfort, rise; he calleth thee.” And he, casting away his garment, rose, and came to Jesus.

And when he was come near, Jesus answered and said unto him, “What wilt thou that I should do unto thee?”

The blind man said unto him, “Lord, that I might receive my sight.”

And Jesus said unto him, “Receive thy sight; thy faith hath made thee whole.” When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, “Go, wash in the pool of Siloam” (which is by interpretation, “Sent”). He went his way therefore, and washed, and immediately he received his sight, and gave praise unto God.

The neighbours therefore, and they which before had seen him that he was blind, said, “Is not this he that sat and begged? How were thine eyes opened?”

He answered and said, “A man that is called Jesus made clay, and anointed mine eyes, and said unto me, ‘Go to the pool of Siloam, and wash;’ And I went and washed, and I received sight.”

Then said they unto him, “Where is he?”

He said, “I know not.”

The Pharisees Investigate the Healing

They brought to the Pharisees him that aforetime was blind. Then again the Pharisees also asked him how he had received his sight; and he told them.

But the Pharisees did not believe that he had been blind, and received his sight. They therefore called his parents, and asked them, saying, “Is this your son, who ye say was born blind? How then doth he now see?”

His parents answered them and said, “We know that this is our son, and that he was born blind; but by what means he now seeth, or who hath opened his eyes, we know not. He is of age; ask him. He shall speak for himself.”

These words spake his parents, because they feared the elders of the council.

Then again called they the man that was blind, and said unto him, “Give God the praise. We know that this man is a sinner, because he keepeth not the sabbath day.”

He answered and said, “Whether he be a sinner or no, I know not. One thing I know: that, whereas I was blind, now I see. Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing.”

Then they reviled him, and said, “Thou wast altogether born in sins, and dost thou teach us? Thou art his disciple; but we are Moses’ disciples. We know that

God spake unto Moses. As for this fellow, we know not from whence he is." And they cast him out.

Jesus heard that they had cast him out; and when he had found him, he said unto him, "Dost thou believe on the Son of God?"

He answered and said, "Who is he, Lord, that I might believe on him?"

And Jesus said unto him, "Thou hast both seen him, and it is he that talketh with thee."

And he said, "Lord, I believe." And he worshipped him.

And Jesus said, "For this cause I am come into this world, that they which see not might see; and that they which see might be made blind."

Jesus Visits Martha and Mary

Now it came to pass, as they went, that he entered into a certain village called Bethany, at the mount of Olives, which was nigh unto Jerusalem, about fifteen furlongs off. And a certain woman named Martha received him into her house. And she had a sister called Mary, and she also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me."

And Jesus answered and said unto her, "Martha, Martha, thou art careful and troubled about many things, but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

And he went away again unto a country beyond Jordan, into the place where John at first baptized; and there he abode. And many resorted unto him, and said, "John did no miracle, but all things that John spake of this man were true." And many believed on him there.

The Death of Lazarus

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. Now Jesus loved Martha, and her sister, and Lazarus; therefore his sisters sent unto him, saying, "Lord, behold, he whom thou lovest is sick."

But when he had heard that he was sick, he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Verily, verily, I say unto you: the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." And he abode yet two days still in the same place where he was. Then, after that, said he to his disciples, "Let us go into Judæa again. Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."

Then said his disciples, "Lord, if he sleep, he shall do well." Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep.

Then said Jesus unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe. Nevertheless let us go unto him."

Jesus the Resurrection and the Life

Then when Jesus came, he found that he had lain in the grave four days already. And many of those that dwelt in Bethany came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house.

Then said Martha unto Jesus, “Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.”

Jesus said unto her, “Thy brother shall rise again.”

Martha said unto him, “I know that he shall rise again in the resurrection at the last day.”

Jesus said unto her, “I am the resurrection, and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?”

She said unto him, “Yea, Lord. I believe that thou art the Christ, the Son of God, which should come into the world.”

Jesus Weeps

And when she had so said, she went her way, and called Mary her sister secretly, saying, “The Master is come, and calleth for thee.” As soon as she heard that, she arose quickly, and came unto him.

Now Jesus was not yet come into the town, but was in that place where Martha met him. The people of Bethany then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, “She goeth unto the grave to weep there.”

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, “Lord, if thou hadst been here, my brother had not died.”

When Jesus therefore saw her weeping, and the people also weeping which came with her, he groaned in the spirit, and was troubled, and said, “Where have ye laid him?”

They said unto him, “Lord, come and see.”

Jesus wept.

Then said they, “Behold how he loved him!” And some of them said, “Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?”

Jesus Raises Lazarus to Life

Jesus therefore, again groaning in himself, came to the grave. It was a cave, and a stone lay upon it. Jesus said, “Take ye away the stone.”

Martha, the sister of him that was dead, said unto him, “Lord, by this time he stinketh, for he hath been dead four days.”

Jesus said unto her, “Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?”

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, “Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me.” And when he thus had spoken, he cried with a loud voice, “Lazarus, come forth.”

And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin.

Jesus said unto them, “Loose him, and let him go.”

Then many of them which came to Mary, and had seen the things which Jesus did, believed on him. And he said unto them, “Marvel not at this. For the hour is coming, in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, and the wrath of God abideth on him. Verily, verily, I say unto you: he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

Chapter XII

The Final Week

Sunday

Jesus's Triumphal Entry into Jerusalem

On the next day sent forth Jesus two of his disciples, saying unto them, "Go your way into the village over against you. As soon as ye be entered into it, ye shall find a colt tied, whereon no man ever yet sat. Loose him, and bring him unto me. And if any man ask you, 'Why do ye loose him,' ye shall say, 'The Lord hath need of him,' and straightway he will send him hither."

And they that were sent went their way, and found even as he had said unto them. They found the colt tied at the door without in the open street. And as they were loosing the colt, the owners thereof said unto them, "What do you ye, loosing the colt?"And they said unto them even as Jesus had commanded; and they let them go.

And they brought the colt unto Jesus, and cast on him their garments; and he sat upon him. All this was done, that it might be fulfilled which was spoken by the prophet, saying: "Rejoice greatly, O daughter of Zion. Shout, O daughter of Jerusalem. Behold, thy King cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

And when he was come into Jerusalem, all the city was moved, saying, "Who is this?" And the multitude said, "This is Jesus, the prophet of Nazareth of Galilee." And a very great multitude, when they heard that Jesus was coming to Jerusalem, spread their garments in the way; and others cut down branches from the palm trees, and strawed them in the way. And they that went before, and they that followed began to rejoice and praise God with a loud voice for all the mighty works which they had seen, saying, "Hosanna! Blessed is he that cometh in the name of the LORD! Blessed be the kingdom of our father David. Hosanna in the highest! Hosanna to the son David! Peace in heaven, and glory in the highest!"

And when the chief priests and scribes saw the wonderful things that he did, and heard the children crying, "Hosanna to the son of David," they were sore displeased; and some of the Pharisees from among the multitude said unto him, "Hearest thou what these say? Master, rebuke thy disciples."

And Jesus answered and said unto them, "Yea; have ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise?' I tell you that, if these should hold their peace, the stones would immediately cry out."

Jesus Cleanses the Temple

And Jesus went into the temple of God, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, along with the sheep and the oxen; and he poured out the changers' money, and overthrew

the tables and the seats of them that sold doves; and he would not suffer that any man should carry any vessel through the temple.

And said unto them that sold doves, "Take these things hence; make not my Father's house an house of merchandise! For it is written: 'My house shall be called of all nations the house of prayer;' but ye have made it a den of thieves."

And his disciples remembered that it was written, "The zeal of thine house hath eaten me up."

Then answered the priests, and those who sold, and said unto him, "What sign shewest thou unto us, seeing that thou doest these things?"

Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up."

Then said they, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" But he spake of the temple of his body.

And all the people were astonished at his doctrine. And when the scribes and chief priests heard it, they sought how they might destroy him; but they could not find what they might do, for they feared him, because all the people were very attentive to hear him. The Pharisees therefore said among themselves, "Perceive ye how ye prevail nothing? Behold, the world is gone after him."

And when even was come, he left them, and went out of the city into Bethany with the twelve, and lodged there.

Monday

Jesus Curses the Fig Tree

Now in the morning, as he returned into the city from Bethany, he hungered. And seeing a fig tree afar off having leaves, he came to it, if haply he might find any thing thereon; but, when he came to it, he found nothing thereon, but leaves only.

And Jesus said unto it, "Let no fruit grow on thee henceforward for ever." And presently the fig tree withered away.

And when the disciples saw it, they marvelled, saying, "How soon is the fig tree withered away!"

Jesus answered and spake unto them this parable: "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, 'Behold, these three years I come seeking fruit on this fig tree, and find none. Why cumbereth it the ground? Cut it down.' And the servant answering said unto him, 'Lord, let it alone this year also, till I shall dig about it, and dung it. And if it bear fruit, well, and if not, then after that thou shalt cut it down.'

The Parable of the Talents

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his

several ability; and straightway took his journey, and said unto them, ‘Occupy till I come.’

“Then he that had received the five talents went and traded with the same, and made them other five talents; and likewise he that had received two, he also gained other two; but he that had received one went and digged in the earth, and hid his lord’s money.

“And it came to pass, after a long time, that the lord of those servants returned, having received the kingdom;]. Then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

“And so he that had received five talents came and brought other five talents, saying, ‘Lord, thou deliveredst unto me five talents. Behold, I have gained beside them five talents more.’

“His lord said unto him, ‘Well done, thou good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy lord.’

“He also that had received two talents came and said, ‘Lord, thou deliveredst unto me two talents. Behold, I have gained two other talents beside them.’

“His lord said unto him, ‘Well done, good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy lord.’

“Then he which had received the one talent came and said, ‘Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed. Therefore I was afraid, and went and hid thy talent in the earth. Lo, there thou hast that is thine.’

“And his lord answered and said unto him, ‘Out of thine own mouth will I judge thee, thou wicked and slothful servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. Wherefore then gavest not thou my money to the exchangers, that at my coming I might have received mine own with usury?’

“‘Take therefore the talent from him, and give it unto him which hath ten talents.’ For I say unto you: that unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.”

The Authority of Jesus Questioned

And he taught daily in the temple. And the blind and the lame came to him in the temple; and he healed them. And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders and spake unto him, saying, “Tell us, by what authority doest thou these things? Who is he that gave thee this authority?”

And Jesus answered and said unto them, “I will also ask you one thing, which, if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John: was it from heaven, or of men?”

And they reasoned with themselves, saying, “If we shall say, ‘From Heaven,’ he will say unto us, ‘Why then did ye not believe him?’ But if we shall say, ‘Of men,’ all the people will stone us, for they be persuaded that John was a prophet indeed.”

And they answered Jesus, and said, “We cannot tell.”

And he said unto them, “Neither tell I you by what authority I do these things.”

The Parable of the Two Sons

Then he began to speak to them by parables: “A certain man had two sons; and he came to the first, and said, ‘Son, go work to day in my vineyard.’ He answered and said, ‘I will not,’ but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, ‘I go, sir,’ and went not. Whether of them twain did the will of his father?”

They say unto him, “The first.”

Jesus said unto them, “Verily, I say unto you: that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him. And ye, when ye had seen it, repented not afterward, that ye might believe him.”

The Parable of the Wedding Banquet

And Jesus answered and spake unto them again by parables, and said, “The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding. but they would not come. Again, he sent forth other servants, saying, ‘Tell them which are bidden: “Behold, I have prepared my dinner. My oxen and my fatlings are killed, and all things are ready. Come unto the marriage.”’

“But they made light of it, and all with one consent began to make excuse. The first said unto him, ‘I have bought a piece of ground, and I must needs go and see it. I pray thee have me excused.’ And another said, ‘I have bought five yoke of oxen, and I go to prove them. I pray thee have me excused.’ And another said, ‘I have married a wife, and therefore I cannot come.’ And they all went their ways, one to his farm, another to his merchandise. And the remnant took his servants, and entreated them spitefully, and slew them.

“But when the king heard thereof, he was wroth. Then said he to his servants, ‘The wedding is ready, but they which were bidden were not worthy. Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.’

“And the servant said, ‘Lord, it is done as thou hast commanded, and yet there is room.’ And the lord said unto the servant, Go ye therefore into the

highways and hedges, and as many as ye shall find, compel them to come in, that my house may be filled.'

So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests."

The Parable of the Wicked Tenants

"Hear another parable," he said, "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country for a long time. And when the time of the fruit drew near, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen caught him, and beat him, and sent him away empty.

"And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent a third; and him they killed. And so with many others, beating some, and killing some.

Then said the lord of the vineyard, "What shall I do?" Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, "They will reverence my son."

But when the husbandmen saw the son, they reasoned among themselves, saying, 'This is the heir; come, let us kill him, and let us seize on his inheritance.' So they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?"

Then they said unto him, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

Jesus said unto them, "Have ye never read in the scriptures, 'The stone which the builders rejected, the same is become the head of the corner. This is the LORD's doing, and it is marvellous in our eyes?' Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

The Question about Paying Taxes

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they watched him, and sent forth certain of the Pharisees and the Herodians as spies, which should feign themselves just men, that they might catch him in his words, that so they might deliver him unto the power and authority of the governor.

And when they were come, they said unto him, “Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of men. Tell us therefore, what thinkest thou: is it lawful to give tribute unto Cæsar, or no? Shall we give, or shall we not give?”

But he, knowing their hypocrisy, perceived their craftiness, and said unto them, “Why tempt ye me? Bring me a penny, that I may see it.” And they brought it. And he said unto them, “Whose is this image and superscription?”

And they said unto him, “Cæsar’s.”

And Jesus, answering, said unto them, “Render therefore unto Cæsar the things which are Cæsar’s, and unto God the things that are God’s.”

And when they had heard his answer, they marvelled at him, and held their peace.

The Question about the Resurrection

Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, “Master, Moses wrote unto us that if any man’s brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren. The first took a wife, and died without children; and the second took her to wife, and he died childless; and the third took her; and in like manner all the seven. Last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of the seven? For they all had her.”

Jesus answered and said unto them, “Ye do err, not knowing the scriptures, nor the power of God. The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more, but are as the angels of God in heaven. But, as touching the resurrection of the dead, have ye not read in the book of Moses, how in the bush God spake unto him, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob?’ God is not the God of the dead, but of the living, for all live unto him.”

The Greatest Commandment

And when the multitude heard this, they were astonished at his doctrine. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, “Master, thou has well said. Tell us then: which is the first commandment of all?”

Jesus answered him, “Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like unto it, namely this: ‘Thou shalt love thy neighbour as thyself.’ On these two commandments hang all the laws and the prophets. There is none other commandment greater than these.”

And the scribe said unto him, “Well, Master, thou hast said the truth. For there is one God; and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.”

And when Jesus saw that he answered discreetly, he said unto him, “Thou art not far from the kingdom of God.”

The Parable of the Good Samaritan

But he, willing to justify himself, said unto Jesus, “And who is my neighbour?”

And Jesus answering said, “A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, ‘Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.’ Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?”

And he said, “He that shewed mercy on him.”

Then said Jesus unto him, “Go, and do thou likewise.”

The Question about David’s Son

And the common people heard him gladly. Many of the people, therefore, when they heard this saying, said, “Of a truth this is the Prophet.” Others said, “This is the Christ.” But some said, “Shall Christ come out of Galilee? Hath not the scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?” So there was a division among the people because of him.

And while the Pharisees were gathered together, Jesus asked them, saying, “What think ye of Christ? Whose son is he?”

And they said unto him, “The son of David.”

He said unto them, “How then doth David in spirit call him Lord? For David himself said by the Holy Ghost, ‘The LORD said unto my Lord, “Sit thou on my right hand, till I make thine enemies thy footstool.”’ If David therefore calleth him Lord, how is he then his son?”

And no man was able to answer him a word, neither durst any man after that ask him any more questions at all.

Jesus the Cause of Division

And Jesus said unto them, "Suppose ye that I am come to give peace on earth? I tell you, nay, but rather division. I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me, yea, and his own life also, is not worthy of me, and cannot be my disciple."

Jesus Denounces Scribes and Pharisees

Then spake Jesus to the multitude, and to his disciples, saying, "The scribes and the Pharisees sit in Moses' seat. All therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works. For they say, and do not. They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

"All their works they do for to be seen of men. They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, 'Rabbi, Rabbi.' But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Concerning Almsgiving

"Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you: they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth. That thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly.

Concerning Fasting

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you: they have their reward. But thou, when thou fastest, anoint thine head, and

wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

"But woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men. For ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! For ye are they which justify yourselves before men. Ye devour widows' houses, and for a pretence make long prayer. Therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Concerning Oaths

"Woe unto you, ye blind guides, which say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!' and, 'Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.' Ye fools and blind! For whether is greater: the gold, or the temple that sanctifieth the gold? The gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

"Ye have heard that it hath been said by them of old time, 'Thou shalt not forswear thyself, but shalt perform unto the LORD thine oaths.' But I say unto you, swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. Therefore let your communication be, 'Yea, yea' or 'Nay, nay,' for whatsoever is more than these cometh of evil. For I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Woe Unto Hypocrites

"Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and rue and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, faith, and the love of God. These ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

"Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but your inward part is full of extortion and excess, of ravening and wickedness. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but

within ye are full of hypocrisy and iniquity. But God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God. Therefore judge not according to the appearance, but judge righteous judgment.

"Woe unto you, scribes and Pharisees, hypocrites! For ye are as graves which appear not, and the men that walk over them are not aware of them. Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore also said the wisdom of God, 'Behold, I will send unto you prophets and apostles, wise men and scribes. And some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth from the foundation of the world, from the blood of righteous Abel unto the blood of Zechariah son of Barachiah, whom ye slew between the temple and the altar. Verily I say unto you: all these things shall come upon this generation.'"

Then the Pharisees were filled with madness, and they sought to lay hold on him, but feared the people, because they took him for a prophet; and they left him, and went their way. And when even was come, he went out of the city.

Tuesday

The Woman Caught in Adultery

And early in the morning he came again into the temple, and all the people came unto him for to hear him; and he sat down in the outer court and taught them. Then the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they said unto him, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but what sayest thou?" This they said, tempting him, that they might have to accuse him.

But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. But when they continued asking him, he lifted up himself, and said unto them, "He that is without sin among you, let him first cast a stone at her." And again he stooped down, and wrote on the ground.

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, "Woman, where are those thine accusers? Hath no man condemned thee?"

She said, "No man, Lord."

And Jesus said unto her, "Neither do I condemn thee. Go, and sin no more."

Concerning Judgment

And Jesus went out, where were gathered together an innumerable multitude of people, and spake again unto them, saying, "Ye judge after the flesh; I judge no man. For I came not to judge the world, but to save the world. Therefore judge not, that ye be not judged. Condemn not, and ye shall not be condemned. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, 'Let me pull out the mote out of thine eye,' and, behold, a beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Witnesses to Jesus

"Do not think that I will accuse you to the Father. There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words? Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me. I do nothing of myself; but as my Father hath taught me, I speak these things."

The Pharisees therefore said unto him, "Where *is* thy father?"

Jesus answered, "Ye neither know me, nor my Father. If ye had known me, ye should have known my Father also. No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him. Yet ye have not known him; but I know him. And if I should say, 'I know him not,' I shall be a liar like unto you. Ye are of your father the devil; for he is a liar, and the father of it."

Jesus and Abraham

Then answered the Pharisees, and said unto him, "Say we not well that thou art a Samaritan, and hast a devil? Abraham is our father."

Jesus said unto them, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God. This did not Abraham. Abraham rejoiced to see my day, and he saw it, and was glad."

Then said they unto him, "Thou art not yet fifty years old, and hast thou seen Abraham? Whom makest thou thyself?"

Jesus said unto them, "Verily, verily, I say unto you: before Abraham was, I am. But I seek not mine own glory. If I honour myself, my honour is nothing. It is my Father that honoureth me; of whom ye say, that he is your God. "

Then took they up stones to cast at him. Jesus answered them, "Many good works have I shewed you from my Father; for which of those works do ye stone me?"

They answered him, saying, “For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.”

Jesus answered them, “Did not the Psalmist write, ‘Ye are gods; and all of you are children of the most High?’ If he, unto whom the word of God came, called them gods, and the scripture cannot be broken, say ye of him, whom the Father hath sanctified, and sent into the world, ‘Thou blasphemest,’ because I said, ‘I am the Son of God?’ If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know, and believe, that the Father is in me, and I in him.”

Then the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. The same day there came certain of the Pharisees, saying unto him, “Get thee out, and depart hence; for Herod will kill thee.”

And he said unto them, “Go ye, and tell that fox, behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem.”

The Widow’s Offering

These words spake Jesus in the treasury, as he taught in the temple. And Jesus looked up, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she cast in thither two mites, which make a farthing.

And he called unto him his disciples, and said unto them, “Of a truth I say unto you, that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.”

The Destruction of the Temple Foretold

And as he went out of the temple, one of his disciples said unto him, “Master, see what manner of stones and what buildings are here!” For it was adorned with goodly stones and gifts.

And Jesus answering said unto him, “Seest thou these great buildings? Verily, I say unto you: there shall not be left here one stone upon another, that shall not be thrown down.”

The Olivet Discourse

Signs of the End of the Age

Then Jesus at night went out, and abode in the mount of Olives. And as he sat upon the mount of Olives over against the temple, the disciples came unto him privately, saying, “Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?”

And Jesus answering them began to say, “Take heed lest any man deceive you. Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Nor of a bramble bush gather they grapes. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil, for of the abundance of the heart his mouth speaketh. And every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Go ye not therefore after them.

“And when ye shall hear of wars and rumours of wars, be ye not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. All these are but the beginning of sorrows.

Persecutions Foretold

“But before all these, they shall lay their hands on you, and persecute you, delivering you up to councils and into prisons to be afflicted. They shall put you out of the synagogues, and *in* the synagogues ye shall be beaten and scourged. Yea, the time cometh, that whosoever killeth you will think that he doeth God service. And ye shall be brought before rulers and kings for my name’s sake, for a testimony against them. And these things will they do unto you, because they have not known the Father, nor me.

“But when they shall lead you, and deliver you up, take ye no thought beforehand what ye shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not ye that speak, but the Holy Ghost. Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

“And then shall many be offended, and shall betray one another, and shall hate one another. And because iniquity shall abound, the love of many shall wax cold. And brother shall betray brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name’s sake; but he that endureth to the end, the same shall be saved.

“And I say unto you, my friends: be not afraid of them that kill the body, and after that have no more that they can do; but rather fear him, which, after he hath killed, hath power to cast into hell. Yea, I say unto you, fear him. Whosoever shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

“But when they persecute you in this city, flee ye into another. For verily I say unto you: ye shall not have gone over the cities of Israel, till the Son of man be come. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

The Desolating Sacrilege

“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place where it ought not (let him that readeth understand), then let them that be in Judæa flee into the mountains; and let him that is on the housetop not come down to take any thing out of his house. Neither let him which is in the field turn back again for to take up his garment. For these be the days of vengeance, that all things which are written may be fulfilled.

“But woe unto them that are with child, and to them that give suck in those days! For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

“And pray ye that your flight be not in the winter, neither on the sabbath day. For in those days shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except that the LORD had shortened those days, there should no flesh be saved; but for the elect’s sake, whom he hath chosen, those days shall be shortened.

“Then if any man shall say unto you, ‘Lo, here is Christ,’ or, ‘Lo, he is there,’ believe him not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, to seduce, if it were possible, even the very elect. But take ye heed. Behold, I have foretold you all things. Wherefore if they shall say unto you, ‘Behold, he is in the desert,’ go not forth; or ‘Behold, he is in the secret chambers,’ believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be in his day.”

And they answered and said unto him, “Where, Lord?”

And he said unto them, “Wheresoever the carcase is, thither will the eagles be gathered together.”

The Coming of the Son of Man

“Immediately after the tribulation of those days shall there be signs in the sun, and in the moon, and in the stars: the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth.

“And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the

clouds of heaven with power and great glory. And then shall he send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

The Lesson of the Fig Tree

"Now learn a parable of the fig tree. When her branch is yet tender, and putteth forth leaves, ye know that summer is near. So likewise ye, when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand, even at the doors. Verily I say unto you: that this generation shall not pass away, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

The Judgment of the Nations

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in; naked, and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came unto me.'

"Then shall the righteous answer him, saying, 'Lord, when saw we thee an hungred, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?'

"And the King shall answer and say unto them, 'Verily I say unto you: inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

"Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungred, and ye gave me no meat. I was thirsty, and ye gave me no drink. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.'

"Then shall they also answer him, saying, 'Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?'

"Then shall he answer them, saying, 'Verily I say unto you: inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal."

The Necessity of Watchfulness

"But of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but the Father only. Take ye heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth.

"And as it was in the days of Noah, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.

"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

The Faithful or the Unfaithful Servant

"Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you: that he shall make him ruler over all that he hath.

"But and if that servant say in his heart, 'My lord delayeth his coming.' and shall begin to smite his fellowservants, and to eat and drink and to be drunken. The lord of that servant shall come in a day when he looketh not for him, and in an hour when he is not aware, and shall cut him asunder, and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For again I say unto you: unto whom much is given, much shall be required.

The Parable of the Ten Bridesmaids

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps.

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, 'Behold, the bridegroom cometh; go ye out to meet him.'

"Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, 'Give us of your oil; for our lamps are gone out.'

"But the wise answered, saying, 'Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.'

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

"Afterward came also the other virgins, saying, 'Lord, Lord, open to us.'

"But he answered and said, 'Verily I say unto you: I know you not.' Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Watchful Servants

Then Peter said unto him, "Lord, speakest thou this parable unto us, or even to all?"

And Jesus answered and said unto him, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching. Verily I say unto you: that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And know this: that the day of the Lord so cometh as a thief in the night. If the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also, for in such an hour as ye think not the Son of man cometh. What I say unto you, I say unto all: watch."

The Narrow Door

Then said one unto him, "Lord, are there few that be saved?"

And he said unto them, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us.'

"And he shall answer and say unto you, 'I know you not whence ye are.'

"Then shall ye begin to say, 'We have eaten and drunk in thy presence, and thou hast taught in our streets.'

"But he shall say, 'I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.'

"For many shall come in my name, saying, 'I am Christ, and the time draweth near,' and shall deceive many. Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, 'Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?' And then will I profess unto them, 'I never knew you; depart from me, ye that work iniquity.'

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last. But I tell you of a truth: there be some standing here, which shall not taste of death, tell they have seen the kingdom of God come with power."

Nicodemus Visits Jesus

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him."

Jesus answered, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

And Nicodemus was reproved by his answer, for he came privily to him at night for fear of the other scribes; and he asked him, saying "Master, what shall I do to inherit eternal life?"

Jesus answered and said unto him, "Verily, verily, I say unto thee: except a man be born again, he cannot see the kingdom of God."

Nicodemus said unto him, "How can these things be? How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"

Jesus answered, "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee: except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. It is the spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned; but he that

believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

"I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life. I am come a light into the world, that whosoever believeth on me should not abide in darkness. Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth."

Wednesday

The Plot to Kill Jesus

Now the feast of unleavened bread, which is called the Passover, drew nigh at hand, and many went out of the country up to Jerusalem before the passover to purify themselves. And Jesus said unto his disciples, "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified."

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas. Then said they, "What do we? For this man doeth many miracles. If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation."

And they sought how they might take him by craft, and put him to death. But they said, "Not on the feast day, lest there be an uproar of the people." Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

The Pharisees Seek Jesus at the Feast

Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him. Then sought they for Jesus, and spake among themselves, as they stood in the temple, and said, "Where is he? What think ye, that he will not come to the feast?"

And there was much murmuring among the people concerning him; for some said, "He is a good man." Others said, "Nay, but he deceiveth the people." Howbeit no man spake openly of him for fear of the elders. Nevertheless, among the chief rulers also many believed on him; but because of the elders they did not confess him, lest they should be put out of the synagogue, for the chief priests and elders had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

Jesus Preaches About the Resurrection

Now about the midst of the feast Jesus went up into the temple, not openly, but, as it were, in secret. And he spake unto them, "Verily, verily, I say unto you: he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will, that all men should honour the Son, even as they honour the Father.

"These things I say, that ye might be saved. He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting. Whatsoever I speak therefore, even as the Father said unto me, so I speak."

Is This the Christ?

Then said some of them of Jerusalem, "Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is; but when Christ cometh, no man knoweth whence he is." And many of the people believed on him, and said, "When Christ cometh, will he do more miracles than these which this man hath done?"

Officers Are Sent to Arrest Jesus

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then they sought to take him; but no man laid hands on him, because his hour was not yet come. Then came the officers to the chief priests and Pharisees; and they said unto them, "Why have ye not brought him?"

The officers answered, "Never man spake like this man."

The Unbelief of Those in Authority

Then answered them the Pharisees, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed."

Nicodemus, that came to Jesus by night, being one of them, said unto them, "Doth our law judge any man, before it hear him, and know what he doeth?"

They answered and said unto him, "Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet."

And Caiaphas the high priest said unto him, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." And this spake he not of himself; but, being the high priest, he prophesied unawares that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

And every man went unto his own house.

The Anointing at Bethany

Then Jesus came to Bethany, where Lazarus was, whom he raised from the dead. And being in Bethany, in the house of Simon the Pharisee, whom he had healed of leprosy, there they made him a supper, and Martha served; and Lazarus was one of them that sat at the table with him. Then took Mary an alabaster box of ointment of spikenard, very precious and costly; and she brake the box, and poured it on his head as he sat at meat, that the scripture might be fulfilled, which sayeth, "Thou anointest my head with oil." And she began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment; and the house was filled with the odour of the ointment.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner."

And Jesus answering said unto him, "Simon, I have somewhat to say unto thee."

And he said, "Master, say on."

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?"

Simon answered and said, "I suppose that he, to whom he forgave most."

And he said unto him, "Thou hast rightly judged."

And he turned to the woman, and said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little."

But when his disciples saw it, they had indignation within themselves, saying, "To what purpose is this waste?" Then said one of his disciples, Judas Iscariot, Simon's son, "Why was not this ointment sold for three hundred pence, and given to the poor?" This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein. And they murmured against her.

Then said Jesus, "Why trouble ye the woman? Let her alone; for she hath wrought a good work upon me. Against the day of my burying hath she kept this. For the poor ye have with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could, for in that she hath poured this ointment on my body, she did it for my burial. Verily, I say unto you: wheresoever this gospel shall be preached throughout the whole world, there shall also this, that she hath done, be spoken of for a memorial of her."

And he said to the woman, "Thy faith hath saved thee; go in peace."

Then entered Satan into Judas; and he went his way, and communed with the chief priests and captains, how he might betray him unto them. And he said unto them, “What will ye give me if I will deliver him unto you?” And when they heard it, they were glad, and covenanted with him for thirty pieces of silver. And he promised, and from that time sought opportunity how he might conveniently betray him unto them in the absence of the multitude.

Thursday

Jesus’s Farewell to Jerusalem

Then came the day of unleavened bread, when the passover must be killed. And in the last day, that great day of the feast, Jesus stood and cried, saying, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. Behold, your house is left unto you desolate. Now is the judgment of this world. Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.”

This he said, signifying what death he should die. The people answered him, “We have heard out of the law that Christ abideth for ever; and how sayest thou, ‘The Son of man must be lifted up?’ Who is this Son of man?”

Then Jesus said unto them, “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. For as the Father hath life in himself, so hath he given to the Son to have life in himself. Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come. For verily I say unto you: ye shall not see me henceforth, until the time come when ye shall say, ‘Blessed is he that cometh in the name of the LORD.’”

Then said the people among themselves, “Whither will he go, that we shall not find him? Will he kill himself? Will he go unto the dispersed among the Gentiles and teach them? What manner of saying is this?” Then came they round about him, and said unto him, “How long dost thou make us to doubt? If thou be the Christ, tell us plainly.”

Jesus answered them, “If I bear witness of myself, my witness is not true. Verily, verily, I say unto thee: we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? For I have not spoken of myself, but the Father which hath sent me.

“There is another that beareth witness of me: even the Father himself; for

the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not. But when ye have lifted up the Son of man, then shall ye know that I am he, and he that sent me is with me."

These things spake Jesus, and departed. But though he had done so many miracles before them, yet they believed not on him, that the saying of Isaiah the prophet might be fulfilled, which he spake, "LORD, who hath believed our report? And to whom hath the arm of the LORD been revealed?"

Chapter XIII

The Last Supper

The Passover with the Disciples

Now before the feast of the passover, Jesus knew that his hour was come that he should depart out of this world unto the Father. Having loved his own which were in the world, he loved them unto the end. And Jesus sent Peter and John, saying, "Go and prepare us the passover, that we may eat."

And they said unto him, "Where wilt thou that we prepare?"

And he said unto them, "Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water. Follow him into the house where he entereth in. And ye shall say unto the goodman of the house, 'The Master saith unto thee, "Where is the guestchamber, where I shall eat the passover with my disciples?"' And he shall shew you a large upper room furnished and prepared. There make ready for us."

And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover.

The Institution of the Lord's Supper

Now when the even was come, he sat down, and the twelve apostles with him. And as they were eating, Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God, said unto them, "With desire I have desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

And he took the cup, and gave thanks, and said, "Take this, and divide it among yourselves; for I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

And he took bread, and blessed it, and brake it, and gave it to the disciples, and said unto them, "Take, eat; this is my body which is given for you. This do in remembrance of me." And he took the cup, and gave it to them, saying, "Drink ye of it, for this is my blood of the new testament, which is shed for many for the remission of sins. But I speak not of you all. Now I tell you before it come: let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself."

And they all drank of it.

Jesus Foretells His Betrayal

When Jesus had thus said, he was troubled in spirit, and testified, and said, "Verily I say unto you: behold, the hand of him that betrayeth me is with me on the table, that the scripture may be fulfilled: 'He that eateth bread with me hath lifted up his heel against me.' The Son of man indeed goeth, as it is written of him; but

woe to that man by whom he is betrayed! Good were it for that man if he had never been born."

Then the disciples looked one on another, doubting of whom he spake. And they were exceeding sorrowful, and began every one of them to say unto him, "Lord, is it I?" Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then, lying on Jesus' breast, said unto him, "Lord, who is it?"

Jesus answered, "He it is, to whom I shall give a sop, when I have dipped it." And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then Judas answered and said, "Master, is it I?" Then said Jesus unto him, "Thou hast said. That thou doest, do quickly." He then went immediately out into the night.

Jesus Foretells Peter's Denial

When he was gone out, Jesus said, "Now is the Son of man glorified, and God is glorified in him. Little children, yet a little while I am with you. Yet a little while, and the world shall see me no more. Ye shall seek me, but thou canst not follow me now."

Peter said unto him, "Lord, why cannot I follow thee now? I will lay down my life for thy sake."

Jesus answered him, "Wilt thou verily?"

And he said unto him, "Lord, I am ready to go with thee, both into prison, and to death."

And Jesus said unto him, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. Nevertheless, I tell thee, Peter, that this day, even in this night, before the cock crow, thou shalt deny me thrice."

But he spake the more vehemently, "Though I should die with thee, yet will I not deny thee in any wise." Likewise also said they all.

Jesus Washes the Disciples' Feet

And there arose once more strife among them, which of them should be accounted the greatest. Then Jesus rose from supper, and laid aside his garments; and took a towel, and girded himself. After that, he poured water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then came he to Simon Peter, and Peter said unto him, "Lord, dost thou wash my feet?"

Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt know hereafter."

Peter said unto him, "Thou shalt never wash my feet."

Jesus answered him, "If I wash thee not, thou hast no part with me."

Then Peter said unto him, “Then Lord, not my feet only, but also my hands and my head!”

Jesus said to him, “He that is washed needeth not save to wash his feet, but is clean every whit.”

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, “Know ye what I have done to you? Ye call me Master and Lord; and ye say well, for so I am. For whether is greater: he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you: the disciple is not above his master, nor is the servant greater than his lord; neither he that is sent greater than he that sent him. But every one that is perfect shall be as his master. If ye know these things, happy are ye if ye do them.”

Jesus the Way to the Father

Peter said unto him, “Lord, whither goest thou?”

And Jesus answered and said, “Whither I go ye know, and the way ye know.”

But Thomas said unto him, “Lord, we know not whither thou goest; and how can we know the way?”

Jesus said unto him, “*I* am the way, the truth, and the life; no man cometh unto the Father, but by me.”

Philip said unto him, “Lord, show us the Father, and it sufficeth us.”

And Jesus said unto him, “Have I been so long time with you, and yet hast thou not known me, Philip? Believest thou not that I am in the Father, and the Father in me? He that hath seen me *hath* seen the Father. I and my Father are one. The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me. Believe me that I am in the Father, and the Father in me.

“Verily, verily, I say unto you: he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.”

The New Commandment

Then Jesus said unto them, “Ye are they which have continued with me in my temptations. Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you. As the Father hath loved me, so have I loved you. And greater love hath no man than this: that he lay down his life for his friends.

“Continue ye therefore in my love. If ye love me, keep my commandments. If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. Therefore a new commandment I give unto you: that ye love one another. As I have loved you, that ye also love one

another. By this shall all men know that ye are my disciples, if ye have love one to another.

Sorrow Will Turn into Joy

"Ye have heard how I said unto you, 'I go away, and come again unto you.' I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father. These things have I spoken unto you, being yet present with you. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

"Let not your heart be troubled. In the world ye shall have tribulation, but be of good cheer; I have overcome the world. Ye believe in God; believe also in me. A little while, and ye shall not see me; and again, a little while, and ye *shall* see me, *because* I go to the Father.

"And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

The Promise of the Holy Spirit

"But I will not leave you comfortless. For I will pray the Father, and he shall give you another Comforter, which is the Holy Ghost, that he may abide with you for ever; even the Spirit of truth, which proceedeth from the Father; whom the world cannot receive, because it seeth him not, neither knoweth him. But ye shall know him; for he shall dwell with you, and shall be in you. And the Comforter, whom the Father will send in my name, he shall testify of me, and teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. At that day ye shall know that I am in my Father, and ye in me, and I in you.

Jesus Comforts His Disciples

"And ye also shall bear witness, because ye have been with me from the beginning. These things I said not unto you at the beginning, because I was with you. But now these things have I told you, before it come to pass, that when the time shall come, ye may remember that I told you of them, and ye might believe.

These things have I spoken unto you, that ye should not be offended. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. These things I have spoken unto you, that in me ye might have peace. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Wherefore let not your heart be troubled, neither let it be afraid. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. I have yet many things to say unto you, but ye cannot bear them now."

Jesus Prays for his Disciples

These words spake Jesus, and lifted up his eyes to heaven, and said, "Father, the hour is come. I have glorified thee on the earth. I have finished the work which thou gavest me to do. I have manifested thy name unto the men which thou gavest me. I have given them thy word, and they have kept it. And they have believed that thou didst send me, and have known surely that I came out from thee.

"And now I pray for them. Holy Father, keep through thine own name those whom thou hast given me, whom I have kept in thy name; that they may be one, as we are; that they might have my joy fulfilled in themselves. Sanctify them through thy truth.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me, and that the love wherewith thou hast loved me may be in them, and I in them. Amen."

Jesus Prays in Gethsemane

And when they had sung an hymn, he said unto them, "Arise, let us go hence." Then he came out, and went, as he was wont, over the brook Cedron, to the mount of Olives, where was a garden, into the which he entered; and his disciples also followed him. And Judas also, which betrayed him, knew the place, for Jesus ofttimes resorted thither with his disciples. And they came to a place which was named Gethsemane; and when he was at the place, he said unto them, "Sit ye here, while I go and pray yonder. Pray that ye enter not into temptation."

And he took with him Peter and James and John, the two sons of Zebedee, and began to be sorrowful and very heavy. Then said he unto them, "My soul is exceeding sorrowful, even unto death. Tarry ye here, and watch with me."

And he went forward a little further; and, when he was withdrawn from them about a stone's cast, he fell to the ground on his face and prayed that, if it were possible, the hour might pass from him. And he said, "*Abba*, Father, all things are possible unto thee. If thou be willing, take away this cup from me. Nevertheless not my will, but thine, be done."

And when he rose up from prayer, and was come to his disciples, he found them sleeping, and said unto them, "Why sleep ye? What, could ye not watch with

me one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."

And again he went away, and prayed, saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." And when he returned, he found them asleep again, for their eyes were heavy; neither wist they what to answer him. And he said unto them, "Sleep on now, and take your rest. It is enough."

And he left them, and went away again, and prayed the third time, saying the same words. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And there appeared an angel unto him from heaven, strengthening him. Then came he to his disciples, and said unto them, "Rise, let us be going. The hour is come, and the Son of man is betrayed into the hands of sinners. Behold, he that betrayeth me is at hand."

The Betrayal and Arrest of Jesus

And while he yet spake, lo, Judas came, and with him a band of men and officers from the chief priests and Pharisees, with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and met them.

Now he that betrayed him had given them a token, saying, "Whomsoever I shall kiss, that same is he; take him, and lead him away safely."

And Jesus said unto him, "Friend, wherefore art thou come?"

And forthwith he came to Jesus, and said, "Hail, master," and kissed him. But Jesus said unto him, "Judas, betrayest thou the Son of man with a kiss?"

And they laid their hands on him, and took him. Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear.

Then said Jesus unto Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? The cup which my Father hath given me, shall I not drink it? Suffer ye thus far." And he touched his ear, and healed him.

Then Jesus said unto the multitudes, "Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me; but this is your hour, and the power of darkness. If therefore ye seek me, let these go their way." Then all the disciples forsook him, and fled.

Then the band and the captain and officers took Jesus, and bound him, and led him away.

Chapter XIV

Condemnation

Jesus before the High Priest

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. And Peter followed him afar off unto the high priest's palace, and entered into the courtyard without the hall. And the servants and officers stood there had made a fire of coals, for it was cold; and they were sat down together, and warmed themselves; and Peter sat down among them.

And the high priest asked him, and said unto him, "Art thou the Christ? Tell us."

And he said unto them, "If I tell you, ye will not believe."

Again the high priest asked him, "Art thou then the Son of God?"

And he said unto them, "Ye say that I am. And if I also ask you, ye will not answer me, nor let me go."

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, "I spake openly to the world. I ever taught in the synagogue, and in the temple; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them. Behold, they know what I said."

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, "Answerest thou the high priest so?"

Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

Now the chief priests and all the council sought for witness against Jesus to put him to death, but found none. For many bare false witness against him, but their witness agreed not together. At the last came two witnesses, who said, "We heard him say, 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.'"

And the high priest arose and stood up in the midst, and said unto him, "Answerest thou nothing? What is it which these witness against thee?"

But Jesus held his peace, and answered nothing.

And the high priest answered and said unto him, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God."

And Jesus said, "I am; and hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Then the high priest rent his clothes, saying, "What further need have we of witnesses? Behold, now ye have heard his blasphemy of his own mouth. What think ye?"

And they all condemned him to be guilty of death. And the men that held Jesus mocked him, and smote him. Then did they spit in his face, and buffeted him. And when they had blindfolded him, they struck him on the face, and asked him,

saying, “Prophesy unto us, thou Christ, who is it that smote thee?” And many other things blasphemously spake they against him.

Peter’s Denial of Jesus

Now as Peter sat without and warmed himself, one of the maids of the high priest beheld him as he sat by the fire, and earnestly looked upon him, and said, “Art not thou also one of this man’s disciples?” But he denied, saying, “Woman, I know him not, neither understand I what thou sayest.”

And he went out into the porch. And after a little while another maid saw him, and began to say to them that were there stood by, “This is one them. This fellow was also with Jesus of Nazareth.” They said therefore unto him, “Art not thou also one of his disciples?” And he denied it again, and said “Man, I am not. I do not know the man.”

And a little after, another confidently affirmed, saying, “Surely thou also art one of them; for thou art a Galilæan, and thy speech bewrayeth thee.”

Then began he to curse and to swear, saying, “I know not this man of whom ye speak.” And immediately, while he yet spake, the cock crew. And Peter remembered the word that Jesus said unto him, “Before the cock crow, thou shalt deny me thrice.” And Peter went out, and wept bitterly.

Judas’ Regret

Then Judas, which had betrayed Jesus, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, “I have sinned in that I have betrayed the innocent blood.”

And they said, “What is that to us? See thou to that.”

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, “It is not lawful for to put them into the treasury, because it is the price of blood.” And they took counsel, and bought with them the potter’s field, to bury strangers in. Wherefore that field was called the field of blood unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying: “And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter’s field, as the LORD appointed me.”

Jesus Brought before Pilate

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pontius Pilate the governor. Pilate then went out unto them, and said, “What accusation bring ye against this man?”

The priests answered him, “We have a law, and by our law he ought to die, because he made himself the Son of God.”

Then said Pilate unto them, “Take him then, and judge him according to your law.”

The priests therefore said unto him, “It is not lawful for us to put any man to death.”

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. When he was set down on the judgment seat, his wife sent unto him, saying, “Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him.” Then Pilate said unto Jesus, “Whence art thou?”

But Jesus gave him no answer.

Then said Pilate unto him, “Hearest thou not how many things they witness against thee? Answerest thou nothing?”

But Jesus yet answered nothing, so that Pilate marvelled greatly.

Then said Pilate, “Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?”

Jesus answered, “Thou couldest have no power at all against me, except it were given thee from above. Therefore he that delivered me unto thee hath the greater sin.”

And from thenceforth Pilate sought to release him. Then said he to the chief priests, “I find no fault in this man.”

And they were the more fierce, saying, “He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.”

When Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod’s jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

Jesus before Herod

And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but Jesus answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And Pilate spoke unto the assembly, saying, “Wherefore have ye brought this man unto me again? Did not I send him unto Herod to be judged?”

And the chief priests answered and said unto him, “If he were not a malefactor, we would not have delivered him up unto thee. We found this fellow perverting the nation, seeking to set men at variance one with another, and to sow division; saying that men must eat his flesh and drink his blood; forbidding men to bury their dead, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.”

Pilate Questions Jesus

And he entered into the judgment hall again, and called Jesus, and said unto him, “Art thou the King of the Jews?”

Jesus answered him, “Sayest thou this thing of thyself, or did others tell it thee of me?”

Pilate answered, “Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done?”

Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered; but now is my kingdom not from hence.”

Pilate therefore said unto him, “Art thou a king then?”

Jesus answered, “Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”

Pilate said unto him, “What is truth?”

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, “Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod, for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him.”

Jesus is Scourged

Then the soldiers of the governor took Jesus into the common hall, called the Prætorium, and gathered unto him the whole band of soldiers. And they stripped him and scourged him, and put on him a purple robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand. And they bowed the knee before him, and mocked him, saying, “Hail, King of the Jews!” And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they set him again before Pilate.

Pilate therefore went forth again, and said unto them, “Behold, I bring him forth to you, that ye may know that I find no fault in him.” Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate said unto them, “Behold the man!”

But the multitudes cried out, “Away with him! Away with him!”

Barabbas or Jesus?

Now at that feast the governor was wont to release unto the people one prisoner, whomsoever they desired. And they had then a notable prisoner, called Barabbas, who was a rebel, and which lay bound with them that had made insurrection with him, and who had committed murder in the insurrection. Therefore, when they were gathered together, Pilate, willing to release Jesus, spake again to them, “Ye have a custom, that I should release unto you one at the passover. Whom will ye that I release unto you: Barabbas, or Jesus which is called Christ?” For he knew that for envy the chief priests had delivered him.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. And the voices of them and of the chief priests

prevailed. And they cried out all at once, saying, “Away with this man, and release unto us Barabbas.”

Pilate said unto them, “What shall I do then with Jesus which is called Christ?”

They all said unto him, “Let him be crucified!”

Then Pilate said unto them, “Why, what evil hath he done?”

But they cried out the more exceedingly, saying, “Crucify him, crucify him.”

Pilate said unto them, “Shall I crucify your King?

The chief priests answered, “We have no king but Cæsar. Whosoever maketh himself a king speaketh against Cæsar. If thou let this man go, thou art not Cæsar’s friend.”

Pilate Hands Jesus Over to Be Crucified

When Pilate therefore heard that saying, he was the more afraid; and when he saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, “I am innocent of the blood of this just person. See ye to it.”

Then answered all the people, and said, “His blood be on us, and on our children.”

And so Pilate, willing to content the people, gave sentence that it should be as they required. And he released unto them Barabbas that, for sedition and murder, was cast into prison, and delivered Jesus unto them to be crucified. And they took Jesus, and led him away.

The Crucifixion of Jesus

And as they led him away, they laid hold upon one Simon, a Cyrenian, who passed by, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

And there followed him a great company of people. There were also women looking on afar off, which had been healed of evil spirits and infirmities, which also bewailed and lamented him: Mary called Magdalene, out of whom went seven devils; Mary the mother of James the less and of Joseph; Joanna, the wife of Chuza, Herod’s steward; Salome, who also, when he was in Galilee, followed him, and ministered unto him; and Susanna, and many others, which had ministered unto him of their substance.

But Jesus turning unto them said, “Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, ‘Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.’ Then shall they begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’ For if they do these things in a green tree, what shall be done in the dry?”

And there were also two other, thieves and malefactors, led with him to be put to death. And at about the third hour, they were come to the place, which is called Calvary, but in the Hebrew Golgotha, which is, being interpreted, “the place

of the skull." There they crucified him, and with him the two thieves: the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, "And he was numbered with the transgressors."

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat. Now the coat was without seam, woven from the top throughout. They said therefore among themselves, "Let us not rend it, but cast lots for it, whose it shall be," that the scripture might be fulfilled, which saith, "They parted my raiment among them, and for my vesture they did cast lots."

And sitting down they watched him there; and set up over his head a superscription written in letters of Greek and Latin and Hebrew:

"THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS."

And they that passed by reviled him, wagging their heads, saying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." Likewise also the chief priests mocking him, with the scribes and elders, said, "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, that we may see and believe. He trusted in God. Let him deliver him now, if he will have him; for he said, 'I am the Son of God.'"

Then said Jesus, "Father, forgive them; for they know not what they do."

And one of the malefactors which were hanged railed on him, saying, "If thou be Christ, save thyself and us."

But the other answering rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds. But this man hath done nothing amiss." And he said unto Jesus, "Lord, remember me when thou comest into thy kingdom."

And Jesus said unto him, "Verily I say unto thee: today shalt thou be with me in paradise."

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said unto his mother, "Woman, behold thy son!" Then said he to the disciple, "Behold thy mother!" And from that hour that disciple took her unto his own home.

And Jesus said, "I thirst." Now there was set a vessel full of vinegar; and they filled a spunge with vinegar mingled with gall, and put it upon hyssop, and put it to his mouth. And when he had tasted thereof, he would not drink.

The Death of Jesus

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, "*Eloi, Eloi, lama sabachthani*?" which is, being interpreted, "My God, my God, why hast thou forsaken me?"

Some of them that stood there, when they heard that, said, “Behold, he calleth for Elijah.” The rest said, “Let alone; let us see whether Elijah will come to save him.”

After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, he bowed his head, and said, “It is finished.” And then, with a loud voice, he cried, “Father, into thy hands I commend my spirit.” And having said thus, he gave up the ghost.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion watching Jesus saw the earthquake, and those things that were done, he feared greatly, and glorified God, saying, “Truly this was the Son of God.” And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

Jesus’s Side Is Pierced

Now the Jews therefore, because it was the preparation - that is, the day before the sabbath - besought Pilate that their legs might be broken, and that they might be taken away, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day). Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. For these things were done, that the scripture should be fulfilled: “A bone of him shall not be broken.” And again another scripture saith, “They shall look on him whom they pierced.”

And all his acquaintance, and the women that followed him from Galilee, ministering unto him, stood afar off, beholding these things; among which was Mary Magdalene, and Mary the mother of James and Joseph, and Salome the mother of Zebedee’s children.

The Burial of Jesus

When the even was come, there came a rich man of Arimathæa, named Joseph, an honourable counsellor, and a good man and just; who waited for the kingdom of God, and who also himself was Jesus’ disciple, but secretly for fear of the other priests. He went to Pilate, and besought him that he might take away the body of Jesus.

And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he commanded the body to be delivered to Joseph.

And when Joseph had taken the body, he bought fine linen. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of

Jesus, and wound it in the linen with the spices, as the manner of the Jews is to bury. And Joseph laid him in his own new tomb that was hewn in stone, wherein never man before was laid; and he rolled a great stone to the door of the sepulchre, and departed.

And Mary Magdalene and Mary the mother of Joseph beheld where he was laid. And that day was the preparation, and the sabbath drew on. And they returned, and rested the sabbath day according to the commandment.

The Guard at the Tomb

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, “Sir, we remember that that deceiver said, while he was yet alive, ‘After three days I will rise again.’ Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, ‘He is risen from the dead;’ so the last error shall be worse than the first.”

Pilate said unto them, “Ye have a watch. Go your way; make it as sure as ye can.” So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Chapter XV

The Harrowing of Hell

Satan Exhults in the Death of Jesus

Now in the depths of hell, in the blackness of the dark, Satan, the prince and captain of hell, said unto Death, his offspring and heir, “Now open wide thy jaws, O Death; and prepare to receive him called the King of Jews. Behold his crown: a circle of thorns pressed upon his head! Behold his royal vestments, parted by lots among the soldiers who crucified him! Behold his court: beggars and thieves; poor widows and fishermen; lepers and blind men, all now scattered as sheep before the ravening wolves! Behold him who declared that, in the last day, he should be raised up - and so he was! Yea, even upon a cross!

“This is that very Jesus of Nazareth, he who refused my generous gifts and entreaties of peace in the wilderness; he who presumptuously declared that the prince of this world is judged, and cast out. If this be the judgment, so long foretold, then may such judgment redound all the more abundantly upon me! If this be the heel who would crush my head, then well placed was that charge given the angels, my comrades of old, that they should prevent his dashing it upon a stone; for while I doubt to what extent my head be crushed, yet I perceive I have done far more than to his heel mere bruise inflict.

“Now ready thy ward to receive him who boasted that he was the Son of God, and yet was a man afraid of death, and who, in the final hour, cried out, ‘My god, my god, why hast thou forsaken me?’ To thy eternal charge, I deliver this beloved Son; and the inheritance shall become mine and thine forevermore. And now shall the long war be concluded, the final victory by me be won; and darkness and decay and Death shall hold illimitable dominion over all, forever and ever. Rise, Death, and show thy newest prey where is thy sting.”

Death Enjoins Satan Not to Bring Jesus to his Domain

To this Death replied to Satan, “Who is that so-powerful prince, and yet a man who is afraid of death? For all the potentates of the earth are subject to my power, whom thou broughtest to subjection by thy power. But if he be so powerful in his human nature, I affirm to thee for truth, that he is almighty in his divine nature, and no man can resist his power. When therefore he said be was afraid of death, he designed to ensnare thee, and unhappy it will be to thee for everlasting ages.”

Then Satan replying, said to Death, “Wherefore doest thou doubt? And wherefore dread to receive this Jesus of Nazareth, both thy adversary and mine? As for me, I have not shunned to meet him on the field, just as I did in the heavens in mine open revolt. I tempted him and stirred up the people with zeal and anger against him. I sharpened the spear for his suffering; I mixed the gall and vinegar, and commanded that he should drink it; I prepared the cross to crucify him, and

the nails to pierce through his hands and feet. And now his death is near at hand; and I shall bring him hither, subject both to thee and me."

Then Death answering, said, "Well thou seemest acquainted with the foe; then surely thou knowest that he of whom thou speakest took away the dead from me by force. They who have been kept here, till they should live again upon earth, were taken away hence, not by their own power, but by prayers made to God, and their almighty God took them from me. Who then is that Jesus of Nazareth, that by his word hath taken away the dead from me without prayer to God? Perchance it is the same who took away from me Lazarus, after he had been four days dead, and did both stink and was rotten, and of whom I had possession; yet he brought him to life again by his power."

Satan answering, replied to Death, "It is the very same person, Jesus of Nazareth."

Which, when Death, he said to him, "I adjure thee by all the powers which belong to thee and me, that thou bring him not hither. For when I heard of the power of his word, I trembled for fear, and all my impious company were at the same time disturbed. And we were not able to detain Lazarus, but he gave himself a shake, and with all the signs of malice, he immediately went away from us; and the very earth, in which the dead body of Lazarus was lodged, presently turned him out alive. And I know now that he who could perform such things is the Son of almighty God, who is mighty in his dominion, and mighty in his human nature, who is the saviour of mankind. Bring not therefore this person hither, for he will set at liberty all those whom I hold in prison under unbelief, and bound with the fetters of their sins, and will conduct them to everlasting life."

The Saints Rejoice at the Appearance of Jesus

And while Satan and Death were discoursing thus to each other, on a sudden there was a voice as of thunder and the rushing of winds, saying, "Lift up your gates, O ye princes; and be ye lift up, O everlasting gates, and the King of Glory shall come in."

When Death heard this, he said to Satan, "Depart from me, and begone out of my habitations. If thou art a powerful warrior, fight with the King of Glory. But what hast thou to do with him?" And he cast him forth from his habitations.

And Death said to his impious officers, "Shut the brass gates of cruelty, and make them fast with iron bars; and fight courageously, lest we be taken captives."

But when all the company of the saints heard this, they spake with a loud voice of anger to Death: "Open thy gates that the King of Glory may come in."

And on a sudden there appeared the colour of the sun like gold, and a substantial purple-coloured light enlightening the place. Presently upon this, Adam, the father of all mankind, with all the patriarchs and prophets, rejoiced and said, "That light is the author of everlasting light, who hath promised to translate us to everlasting light."

And Abraham, sitting in his bosom, cried, "This is the fulfillment of the covenant made to to me so long ago, that through mine inheritance would all

nations be blessed. For out of my issue would spring forth that nation from whence would come the Messiah, he who would redeem all the world."

And Moses cried, "Now may I enter in unto the true promised land, of whose glory mine eyes glimpsed but the foreglow when I beheld afar off the land of Canaan from atop the heights of Mount Pisgah. But though I saw then as through a glass darkly, now I see the glory of that promise as the clear sunrise."

And the prophet David, cried out saying, "Did not I, when on earth, truly prophesy and say, 'O that men would praise the LORD for his goodness, and for his wonderful works to the children of men. For he hath broken the gates of brass, and cut the bars of iron in sunder. He hath taken them because of their iniquity, and because of their unrighteousness they are afflicted."

Then Isaiah the prophet cried out, and said, "This is the light of the Father, and the Son of God, according to my prophecy, when I was alive upon earth: 'The land of Zabulon, and the land of Nephthalim beyond Jordan, a people who walked in darkness, saw a great light; and to them who dwelled in the region of the shadow of death, light is arisen.' And now he is come, and hath enlightened us who have sat in death. Did not I rightly prophesy to you when I was alive on earth, 'The dead men shall live, and they shall rise again who are in their graves, and they shall rejoice who are in earth; for the dew which is from the LORD shall bring deliverance to them?' And I said in another place, 'O death, where is thy victory? O death, where is thy sting?'"

And while they were all rejoicing in the light which shone upon them, there came forth John the Baptist, and said, "Behold the Lamb of God, who hath taken away the sins of the world, who hath fulfilled all things, and who hath come to set the captives free!"

And all the saints who were in the depth of hell, hearing this, rejoiced the more; and in one voice, they cried unto Death, "Open now thy gates, and take away thine iron bars; for thou wilt now be bound, and have no power."

Then there was a great voice, as of the sound of thunder saying, "Lift up your gates, O princes; and be ye lifted up, ye gates of hell, and the King of Glory will enter in."

And Death, perceiving the same voice repeated, cried out as though he had been ignorant, "Who is that King of Glory?"

David replied unto Death, and said, "I understand the words of that voice, because I spake them by his spirit. And now, as I have above said, I say unto thee, the Lord strong and powerful, the Lord mighty in battle; he is the King of Glory, and he is the Lord in heaven and in earth. He hath looked down to hear the groans of the prisoners, and to set loose those that are appointed to death. And now, thou filthy and stinking Death, open thy gates, that the King of Glory may enter in; for he is the Lord of heaven and earth."

Death and Hell are Confounded by Christ

While David was saying this, the mighty Lord appeared in the form of a man, and enlightened those places which had ever before been in darkness, and broke

asunder the fetters which before could not be broken; and with his invincible power visited those who sate in the deep darkness by iniquity, and the shadow of death by sin.

Impious Death and her cruel officers, hearing these things, were seized with fear in their several kingdoms, when they saw the clearness of the light, and Christ himself on a sudden appearing in their habitations. They cried out therefore, and said, “We are bound by thee. Thou seemest to intend our confusion before the LORD. Who art thou, who hast no sign of corruption, but that bright appearance which is a full proof of thy greatness, of which yet thou seemest to take no notice? Who art thou, so powerful and so weak, so great and so little, a mean and yet a soldier of the first rank, who can command in the form of a servant as a common soldier? The King of Glory, dead and alive, though once slain upon the cross? Who layest dead in the grave, and art come down alive to us, and in thy death all the creatures trembled, and all the stars were moved, and now hast thou thy liberty among the dead, and givest disturbance to our legions? Who art thou, who dost release the captives that were held in chains by original sin, and bringest them into their former liberty? Who art thou, who dost spread so glorious and divine a light over those who were made blind by the darkness of sin?”

In like manner all the legions of devils were seized with the like horror, and with the most submissive fear cried out, and said, “Whence comes it, O thou Jesus Christ, that thou art a man so powerful and glorious in majesty, so bright as to have no spot, and so pure as to have no crime? For that lower world of earth, which was ever till now subject to us, and from whence we received tribute, never sent us such a dead man before, never sent such presents as these to the princes of hell. Who therefore art thou, who with such courage enterest among our abodes, and art not only unafraid to threaten us with the greatest punishments, but also endeavourest to rescue all others from the chains in which we hold them? Canst thou truly be that Jesus, of whom our chief Satan just now spoke?”

Death Castigates Satan

Then Death took Satan, and with great indication said to him, “O thou prince of destruction, the scorn of God’s angels and loathed by all righteous persons! What inclined thee to act thus? Thou didst crucify the King of Glory, and by his destruction, hast made us promises of very large advantages, but as a fool wert ignorant of what thou wast about.

“For behold how Jesus of Nazareth, with the brightness of his glorious divinity, puts to flight all the horrid powers of darkness and death. He hath broken down our prisons from top to bottom, dismissed all the captives, released all who were bound, and all who were wont formerly to groan under the weight of their torments have now insulted us, and we are like to be defeated by their prayers. Our impious dominions are subdued, and no part of mankind is now left in our subjection; but now, rather, they all boldly defy us. Though, before, the dead never durst behave themselves insolently towards us, nor, being prisoners, could ever on any occasion be merry.

“O Satan, thou prince of all the wicked, father of the impious and abandoned, why wouldest thou attempt this exploit, seeing our prisoners were hitherto always without the least hopes of salvation and life? But now there is not one of them does ever groan, nor is there the least appearance of a tear in any of their faces.

“O prince Satan, thou great keeper of the infernal regions, all thy advantages which thou didst acquire by the forbidden tree, and the loss of Paradise, thou hast now lost by the wood of the cross; and thy happiness all then expired, when thou didst crucify Jesus Christ the King of Glory. Thou hast acted against thine own interest and mine, as thou wilt presently perceive by those large torments and infinite punishments which thou art about to suffer.

“O Satan, prince of all evil, author of death, and source of all pride, thou shouldest first have inquired into the evil crimes of Jesus of Nazareth, and then thou wouldest have found that he was guilty of no fault worthy of death. Why didst thou venture, without either reason or justice, to crucify him, and hast brought down to our regions a person innocent and righteous, and thereby hast lost all the sinners, impious and unrighteous persons in the whole world?”

While Death was thus speaking to Satan, the King of Glory said unto Death, “Now shalt Satan be subject to thy dominion for ever, in the room of Adam and his righteous sons, who are mine.”

Then Jesus stretched forth his hand, and said, “Come to me, all ye my saints, who were created in my image, who were condemned by the tree of forbidden fruit, and by the devil and death. Live now by the wood of my cross. The devil, the prince of this world, is overcome, and death is conquered.”

The Saints Prostrate Themselves before Jesus

Then presently all the saints were joined together under the hand of the most high God; and the Lord Jesus laid hold on Adam’s hand and said to him, “Peace be to thee, and all thy righteous posterity, which is mine.”

Then Adam, casting himself at the feet of Jesus, addressed himself to him, with tears, in humble language, and a loud voice, saying, “I will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. Sing unto the Lord, all ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but for a moment; in his favour is life.”

In like manner all the saints, prostrate at the feet of Jesus, said with one voice, “Thou art come, O Redeemer of the world, and hast accomplished all things, which thou didst foretell by the law and thy holy prophets. Thou hast redeemed the living by thy cross, and art come down to us, that by the death of the cross thou mightest deliver us from hell, and by thy power from death. O, Lord, as thou hast put the ensigns of thy glory in heaven, and hast set up the sign of thy redemption, even thy cross on earth! So, Lord, set the sign of the victory of thy cross in hell, that death may have dominion no longer.”

Then the Lord, stretching forth his hand, made the sign of the cross upon Adam, and upon all his saints. And taking hold of Adam by his right hand, he ascended from hell, and all the saints of God followed him.

The Saints Rejoice in their Deliverance

Then the royal prophet David boldly cried, and said, “O sing unto the Lord a new song, for he hath done marvellous things; his right hand and his holy arm have gotten him the victory. The Lord hath made known his salvation, his righteousness hath he openly shewn in the sight of the heathen.”

And the whole multitude of saints answered, saying, “This honour have all his saints. Amen. Praise ye the Lord.”

Afterwards, the prophet Habakkuk cried out, and said, “Thou wentest forth for the salvation of thy people, even for the salvation of thy people.”

And all the saints said, “Blessed is he who cometh in the name of the LORD; for the Lord hath enlightened us. This is our God for ever and ever; he shall reign over us to everlasting ages. Amen.”

In like manner all the prophets spake the sacred things of his praise, and followed the Lord.

The Saints Meet Each Other in Heaven

Then the Lord, holding Adam by the hand, delivered him to Michael the archangel; and he led them into Paradise, filled with mercy and glory. And two very ancient men met them, and were asked by the saints, “Who are ye, who have not yet been with us in hell, and have had your bodies placed in Paradise?”

One of them answering, said, “I am Enoch, who walked with God, and was not; and this man who is with me is Elijah the Tishbite, who was taken up in a fiery chariot. Here we have hitherto been, and have not tasted death, but are now about to return at the coming of Antichrist, being armed with divine signs and miracles, to engage with him in battle, and to be slain by him at Jerusalem, and to be taken up alive again into the clouds, after three days and a half.”

And while the holy Enoch and Elijah were relating this, behold there came another man in a miserable figure carrying the sign of the cross upon his shoulders. And when all the saints saw him, they said to him, “Who art thou? For thy countenance is like a thief’s; and why dost thou carry a cross upon thy shoulders?”

To which he answering, said, “Ye say right; for I was a thief who committed all manner of wickedness upon the earth. And I was crucified with Jesus; and I believed him to be the Creator of all things, and the Almighty King; and I prayed to him, saying, ‘Lord, remember me, when thou comest into thy kingdom.’ He presently regarded my supplication, and said to me, ‘Verily I say unto thee: this day thou shalt be with me in Paradise.’ And he gave me this sign of the cross saying, ‘Carry this, and go to Paradise; and if the angel who is the guard of Paradise will not admit thee, shew him the sign of the cross, and say unto him: “Jesus Christ, who is now crucified, hath sent me hither to thee.”’ When I did this,

and told the angel who is the guard of Paradise all these things, and he heard them, he presently opened the gates, introduced me, and placed me on the right hand in Paradise, saying, 'Stay here a little time, till Adam, the father of all mankind, shall enter in, with all his sons, who are the holy and righteous servants of Jesus Christ, who was crucified.'"

Then came forth Jesus, whose countenance shone as the sun. And, seeing him, the thief came, and fell at his feet, and worshipped him. But Jesus lifted him up, and embraced him as a brother, and said unto them that were there, "Rejoice with me, all ye who have been redeemed; for this thy brother was dead, and is alive again; was lost, but now is found."

When they heard all this, all the patriarchs said with one voice, "Blessed be thou, O Almighty God, the Father of everlasting goodness, and the Father of mercies, who hast shewn such favour to those who were sinners against him, and hast brought them to the mercy of Paradise, and hast placed them amidst thy large and spiritual provisions, in a spiritual and holy life. Amen."

Chapter XVI

Resurrection

The Resurrection of Jesus

Now upon the first day of the week, very early in the morning, when it was yet dark, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men.

And when the sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought sweet spices, that they might come and anoint him. And they came unto the sepulchre at the rising of the sun.

And they said among themselves, “Who shall roll us away the stone from the door of the sepulchre?” For it was very great. But when they arrived, they saw that the stone was rolled away.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he said unto the women, “Fear ye not; for I know that ye seek Jesus of Nazareth, which was crucified. Why seek ye the living among the dead? He is not here, for he is risen. Remember how he spake unto you when he was yet in Galilee, saying, ‘The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’”

And they remembered his words.

And the angel said, “Come, behold the place where they laid him. See the place where the Lord lay.”

And they entered in, and found not the body of the Lord Jesus.

And the angel said, “Go your way now, quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee. There shall ye see him, as he said unto you.”

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word as they mourned and wept.

But their words seemed to them as idle tales, and they believed them not.

But then arose Peter, and the other disciple, whom Jesus loved, and they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then came Simon Peter following him, and went into the sepulchre, and saw the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples departed again unto their own home, wondering in themselves at that which was come to pass.

The Report of the Guard

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, “Say ye, ‘His disciples came by night, and stole him away while we slept.’ And if this come to the governor’s ears, we will persuade him, and secure you.” So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.

Jesus Appears to Mary Magdalene

Meanwhile Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, “Woman, why weepest thou?”

She said unto them, “Because they have taken away my Lord, and I know not where they have laid him.”

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus said unto her, “Woman, why weepest thou? Whom seekest thou?”

She, supposing him to be the gardener, said unto him, “Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.”

Jesus said unto her, “Mary.”

She turned herself, and said unto him, “Master?”

Jesus said unto her, “Touch me not; for I am not yet ascended to my Father. But go to my brethren, and say unto them that I ascend unto my Father, and your Father; and to my God, and your God.”

And she went and told the disciples that had been with him that she had seen the Lord, and that he had spoken these things unto her. And they, when they had heard that he was alive, and had been seen of her, believed not.

Jesus Appears to Two Disciples on the Road to Emmaus

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

And he said unto them, “What manner of communications are these that ye have one to another, as ye walk, and are sad?”

And the one of them, whose name was Cleopas, answering said unto him, “Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?”

And he said unto them, “What things?”

And they said unto him, “Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, to day is the third day since these things were done.

“Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not.”

Then he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, he said unto them, “O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?” And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, saying, “Abide with us, for it is toward evening, and the day is far spent.”

And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, “Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?”

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together as they sat at meat, and them that were with them, saying, “The Lord is risen indeed, and hath appeared to Simon.” And they told what things were done in the way, and how he was known of them in breaking of bread.

Jesus Appears to His Disciples

And as they thus spake, Jesus himself stood in the midst of them, and said unto them, “Peace be unto you.”

But they were terrified and affrighted, and supposed that they had seen a spirit.

And he said unto them, “Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me, and see; for a spirit hath not flesh and bones, as ye see me have.”

And when he had thus spoken, he shewed unto them his hands and his feet and his side. And while they yet believed not for joy, and wondered, he said unto them, “Have ye here any meat?” And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.

And he said unto them, “These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.”

Then opened he their understanding, that they might understand the scriptures, and said unto them, “Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you. As my Father hath sent me, even so shall I send you.”

Jesus and Thomas

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, “We have seen the Lord.”

But he said unto them, “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.”

And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, “Peace be unto you.”

Then said he to Thomas, “Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.”

And Thomas answered and said unto him, “My Lord and my God.”

Jesus said unto him, “Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed.”

Jesus Appears to Seven Disciples

Then the eleven disciples went away into Galilee, at the sea of Tiberias, where Jesus had appointed them. There were together Simon Peter, and Thomas called Didymus, and Bartholomew of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Simon Peter said unto them, “I go a fishing.”

They said unto him, “We also go with thee.”

They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

Then Jesus said unto them, “Children, have ye any meat?”

They answered him, “No.”

And he said unto them, “Cast the net on the right side of the ship, and ye shall find.”

They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved said unto Peter, “It is the Lord.”

Jesus and Peter

Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from land, but, as it were, two hundred cubits), dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jesus said unto them, "Bring of the fish which ye have now caught."

Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken.

Jesus said unto them, "Come and dine."

And none of the disciples durst ask him, "Who art thou?" knowing that it was the Lord.

Jesus then came, and took bread, and gave unto them, and fish likewise. So when they had dined, Jesus said to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?"

He said unto him, "Yea, Lord; thou knowest that I love thee."

He said unto him, "Feed my lambs."

He said to him again the second time, "Simon, son of Jonas, lovest thou me?"

He said unto him, "Yea, Lord; thou knowest that I love thee."

He said unto him, "Feed my sheep."

He said unto him the third time, "Simon, son of Jonas, lovest thou me?"

Peter was grieved because he said unto him the third time, "Lovest thou me?"

And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee."

Jesus said unto him, "Feed my sheep. Verily, verily, I say unto thee: when thou wast young, thou girdest thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

This spake he, signifying by what death he should glorify God. And when he had spoken this, he said unto him, "Follow me."

Jesus and the Beloved Disciple

Then Peter, turning about, saw the disciple whom Jesus loved following; which also leaned on his breast at supper. Peter, seeing him, said to Jesus, "Lord, and what shall this man do?"

Jesus said unto him, "If I will that he tarry till I come, what is that to thee? Follow thou me."

And there are also many other things which Jesus did in the presence of his disciples, which are not written in this book; the which, if they should be written every one, even the world itself could not contain the books that should be written.

The Great Commission

And when all this had come to pass, he led his disciples out as far as to Bethany. And he lifted up his hands, and blessed them, and said unto them, "All power is given unto me in heaven and in earth. Go and tarry ye in the city of Jerusalem, until ye be endued with power from on high."

And they asked of him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?"

And he said unto them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you. Ye shall go into all the world, and preach the gospel to every creature. Ye shall teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. And lo, I am with you alway, even unto the end of the world. Amen."

The Ascension of Jesus

And when he had spoken these things, while they beheld, he was taken up, and carried up into heaven; and a cloud received him out of their sight.

And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

And they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God.